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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

LARGEST NET PAID CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA

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WORLD LEADERS DISCUSS EMERGENCY

World Jewish Congress Leaders from all over the globe, gathered in New York for a series of international meetings, consulted with WJC President Dr. Nahum Goldmann on major Jewish issues. Shown from left to right are Dr. A. Tartakower, Chairman, WJC Israel Executive; Dr. Joschim Prinz, President, American Jewish Congress; Dr. Goldmann; Mr. Samuel Bronfman, Chairman, North American Executive; Mr. Y. Ebstein, Executive Director, North American Executive; Mr. A. L. Easterman, International Affairs Director, London, and Dr. Maurice L. Perlzweig, International Affairs Director, New York. Topics of discussion were Russia and Algeria.

Can Jewish News 26-1-62

ISRAEL IGNORES MOSCOW'S "SYNAGOGUE SPIES" LIBEL

90 YEARS JEWISH REPRESENTATION IN CANADA'S PARLIAMENT NOTED

By MAX BOOKMAN Chief CJN Ottawa Bureau

OTTAWA — This month marks the ninetieth anniversary since Canadian Jewry obtained representation in the federal Parliament. The high honour of being the first Jewish member of Parliament goes to Henry Nathan who represented the constituency of Victoria as a follower of Sir John A. MacDonald who took his seat in the House of Commons in January 1872, although he was elected in 1871. The high regard the first Canadian Jewish M. P. was held by his leader was exemplified when he moved the adoption to the Speech from the Throne for the session which opened in 1872.

Henry Nathan was born in London, England, on September 3rd 1842 and was the eldest son of Henry Nathan. He settled on Vancouver Island in 1862 making his home in Victoria where he established a successful wholesale business and soon became active in the public affairs of what was to be the Province of British Columbia. In 1870 he was elected to the Provincial Legislature and in the following year was elected to the House of Commons. In the general election of 1872 he was re-elected and sat at Ottawa until 1874. Mr. Nathan was a very prominent member of the Masonic Order, a large holder of real estate, and one of the original promoters of what is now the Canadian Pacific Railways. He is credited with being one of the principal individuals to have been responsible for bringing British Columbia into Confederation. When he retired from Canadian public life in 1880 he returned to his native England having made an indelible mark on both Canadian and Canadian Jewish history.

There was no Jewish representation in the Canadian Parliament from 1874 until 1917 when Samuel Jacobs, a follower of Sir Wilfred Laurier was elected to the House of Commons. During the past forty-five consecutive years there has been Jewish representation on Parliament Hill in the person of the above-noted Mr. Jacobs as well as Peter Bercovitch, Maurice Hartt, A. A. Heaps, David Croll and Leon Cresthol. The first Jew to sit in the Canadian Senate is senator David Croll who was appointed in 1955.

CANADA HAS 275,000 JEWS

OTTAWA — (CJN) — We are advised that the official population statistics for the number of Jews now in Canada will be available in June of 1962 when the data gathered in the census of 1961 will be released to the general public. We are given to understand that the Jewish figure will show that in June 1961 there were approximately 275,000 Jews in Canada. We would stress that this information is strictly unofficial and is not to be accepted as the official figure, as yet.

YADIN WARNS
NASSER READY FOR WAR

LONDON, (JCNS) — Nasser now stands at the cross roads of his career and Israel's destiny as well as his own will be affected by his decision. The choice is either war between Egypt and Israel or friendship and active cooperation in unifaction of Middle East. So said Yigal Yadin speaking as guest of honour at the annual dinner of Joint Palestine Appeal Monday. He uttered these words shortly before almost a half million pounds was raised as initial contribution to this year's British three million pounds appeal.

NO ALTERNATIVE

Two choices now face Nasser, said Yadin. Either pursue his ambition to destroy Israel by force or else carry out drastic reforms, — a task which would require all money and man power at his disposal and would turn eighteen million ignorant and disease ridden Egyptians into self-respecting citizens. If he chooses war, then "I think he is doomed" said Yadin.

Unfortunately, Yadin added, fresh information seemed to indicate that Nasser would favour war. Israel, therefore, with all her problems must still remain on the alert "for if she loses the war, that is the end."

AIM OF THE ARAB NATION

TEL-AVIV (WJA) — The "Voice of the Arab Nation" broadcast from Cairo proclaimed that its aims were to expel French imperialism from the Maghrib, to destroy Israel, to support the Arab revolution in the "South and Gulf", to advocate social justice throughout the Arab homeland, to call for a popular revolutionary command, and to combat destructive principles and their agents.

EMIGRATION FROM MOROCCO RESUMED

CASABLANCA, (JCNS) — About 250 more Moroccan Jews left here on Friday for Marseilles aboard the French liner "Azrou" according to reliable sources.

This departure indicates continuation of emigration which started last October and subsequently stopped by authorities following violent nationalist press campaign.

JERUSALEM, (JCNS) — The Jewish Agency executive was presented yesterday with 270,000,000 Israeli pounds for the new fiscal year by its treasurer Aall Pincus. It compares with 238,000,000 pounds for current year with 180,000,000 which was the original budget estimate for 1961-1962.

New increase will enable agency to meet large scale immigration this year.

RED POLAND ARRESTS JEWISH STUDENT FOR INSULTING GERMAN

LONDON (JCNS) — A 19-year-old Jewish student in Poland, Berl Lenczner, is shortly to stand trial in Wroclaw for calling a high-ranking East-German officer a "German swine", according to a report from a reliable tourist, who just returned from Warsaw.

About two months ago, Lenczner and a fellow student met the officer, who was accompanied by a Polish and a Czech colleague, in the street of Lignice (formerly Leignit) during the Warsaw Pact manoeuvres held nearby there at the time. Facing the trio Lenczner addressed the German officer with the words "Du Deutcher Schwein! Raus!" ("You German swine. Out with you!")

The Polish officer promptly arrested both students and took them to the police station. The local prosecutor released them, but the Security Police had Lenczner re-arrested and brought to Warsaw.

He was interrogated for six weeks. He said that upon seeing a German in uniform, all that the Germans had done to his parents and family came to mind, and he was seized with an uncontrollable urge to act as he did. He did not regret it, maintaining that "I am incapable of making a fine distinction between East and West Germans".

After this, Lenczner was released, but was later ordered to stand trial in Wroclaw.

Lenczner is known locally as a brilliant student and had been admitted to the Cracow University, which has now suspended him.

REFUSE TO DIGNIFY MEDIEVAL CHARGES BY COMMENT OR DENIAL

JERUSALEM, (JCNS) — The Israeli Foreign Ministry will not react to Russia's latest anti-Israeli attacks in "Trud", the Soviet Trade Unions daily. Officials of the Ministry would only say that these charges were "fantastic" and "without any basis whatsoever". The State Department in Washington made a similar comment.

ACCUSATIONS TYPICAL

"Trud", last weekend accused members of the Israeli Embassy in Moscow of "subversive activities" against Soviet Union. It published an article entitled "Zionism - the Disguise of Spies" which said that 'the facts had proved" that Israeli diplomats have been using synagogues for receiving spying and slandering information, for meeting with people they needed, and for giving instructions to agents.

Similar accusations in one form or another are made periodically somewhere in the Soviet Union, political observers said here.

"SYNAGOGUES — ESPIONAGE CENTRES"

Israeli spokesmen told JCNFS that they see nothing new in what "Trud" purports to have discovered. "Allegations that when Israelis meet Jews in Russia they exchange anything but brotherly greetings are absolutely absurd. It is true that members of the Israeli embassy meet Soviet Jews in synagogues", an official said. He added: "This is the only place where they can meet but the desire to meet Jews is no greater among Israeli diplomats in that country than it is in any other with which Israel has diplomatic relations".

The present Israeli ambassador to Moscow, Dr. Arieh Hariel, is due home the end of January. He will continue to practice his medical profession. Pending his replacement Dov Satat will act as charge d'affaires.

A U.S. COMMENT

WASHINGTON, (CJN) — Following is a typical American comment to the Russian "charges":

POGROM is a Russian word. Mentioning it sends a chill of apprehension through world Jewry. In the Soviet Union, Jews are in the grip of a new wave of anti-Semitism. This was first disclosed in the New York Herald Tribune on Nov. 6. But the Soviet crunch against the Jews continues. In Moscow the regime accused the Israeli Embassy of being a hotbed of espionage for the United States. For good measure, the Russians charged that Jews they arrested were in league with the embassy and with our Central Intelligence Agency.

GIST OF ACCUSATIONS

The official Soviet trade union newspaper Trud last weekend accused a high Israeli diplomat of spying for the United States Central Intelligence Agency (C.I.A.).

Trud also said that three Russian Jews convicted last year of espionage and treason had been Israeli agents.

It charged that Israeli diplomats passed out espionage literature in synagogues and distributed Israeli "propaganda" at the Jewish New Year's reception last September.

Trud said Joshua Pratt, first secretary of the Israeli Embassy, "would one day disseminate religious literature containing espionage instructions . . . and the next day would try to get information of a military nature". It said the embassy's "subversive activities" were known to both Israel and the United States.

"While indoctrinating his victims, he whispered to them that the materials were needed not only by himself but by his friends", Trud said.

"Does the secretary mean friends of the United States Central Intelligence?" it asked.

The newspaper reported the three Russian Jews convicted in Leningrad last October — G.R. Pechersky, E. S. Dymkin, and N.A. Kanganov — gave secret information to the Israeli embassy and were supplied "anti-Soviet literature published in Israel", which they distributed.

It said their trial showed they made tape recordings containing "slander of Soviet present-day reality," which were given to the embassy for use as propaganda.

(Continued on Page 8)

Commentary • By M. J. Nurenberger

OUR QUISLINGS

The queerest of all stories concerning Russian "espionage alarms" second to none, is certainly the one attributed last week to Trud. *Of course every reader of this cheap sensationalism knows that the "revelations" about Israeli spying via Soviet synagogues is part of the fiction which Soviet dailies constantly print in lieu of actual facts.*

The Trud *article, however, takes the cake, and not only for topping the cream of Soviet lying and deceit in international relations. For this cake also emits an acrid smell of the Middle Ages. It contains all the ingredients of the medieval anti-Semitic conspiracies — blood libel, the sinister synagogue where the sages of Zion secretly plot to destroy the world, where the Kabala becomes more mysterious than it really is. To* this *has the progress of Soviet socialism led the world. Of course, the editors of* Trud *know very well that the Israeli officials would never use synagogues for spying purposes, even if they had any reason to spy upon Russia. The synagogue spy-revelation in* Trud *is as authentic as the inscription on* Trud *itself, that it is a labor union newspaper.*

If the Soviet labor unions are unions, then Trud *is a union newspaper and the Soviet regime a progressive government.*

There are many quislings among us in all disguises (including a rabbinical garb) who would tell us that Soviet Russia is progressive while the United States is reactionary. When faced with such poisonous libels against Israel as the one published in Trud, *they will smile innocently at you and tell you to your face that they want peace. And* because *they want peace, they support the progressive forces of Russia. Khrushchev can sling mud at Jews, but our quislings will merely wipe their pink faces and continue the fable about Moscow's desire for peace.*

The impertinent suggestion that the Israeli government is using synagogues for spying purposes and that Israel is an agency of the United States CIA is so ominous as to cause Jerusalem to refrain from answering these charges.

Israel is right. One can have only contempt for such tactics of Soviet-Russia. However this is a matter affecting world Jewry, our position the world over, and we cannot let any Jewish quislings paralyze our efforts to arrest the rebirth of medieval anti-Semitism as a weapon of the foreign policy of the progressive USSR.

CONVERSIONS IN N. AFRICA ALARMING

PARIS, (JCNS) Alarming reports in the Jewish Press abroad about alleged mass conversion of North African Jews newly settled in France has created some uneasiness among leaders of French Jewry.

The Chief Rabbi, Rabbi Jacob Kaplan, has described the reports as "fantastic" and founded on a panicmongering letter sent from France to America by Rabbi Liebman, of Fiblaine, near Paris. The Chief Rabbi refused to estimate the extension of conversions or evaluate the influence of missionary activity among newly arrived Jews. He answered these allegations by listing Jewish educational activities, admitting, however, that not enough was being done in this field.

No reliable estimate of the number of conversions can be obtained either from Jewish or from Christian sources here. The general view is that no mass conversion movement exists and that the number of yearly converts among North African Jews does not exceed forty families.

A group of intellectuals known as "Torah Vezion," whose members dedicate every Sunday to "Jewish missionary work" in the new suburbs of Paris, are "prospecting" for Jewish families who have lost contact with Jewish life. In the past two years they have visited 1,200 families, meeting only two cases of actual conversion. So one feels justified in saying that such cases are isolated.

It would, however, be altogether wrong to conclude from these facts that Christian missionary activity among North African Jews is not serious, and that the Judaism of over 100,000 newcomers to France is not in immediate danger.

Rabbi Paul Roitman, the initiator and organiser of Torah Vezion, said: "According to my evaluation, about 60,000 Jews live in the new suburbs of Paris. They came from North Africa. Children are, of course, the main problem."

ZIONISTS HONOR DR. LIBAN

The presidents and officers of the Central Division Zionist organization of Canada and of the Toronto Council will hold a cocktail reception in honor of Dr. George J. Liban, marking his ten years of service as Executive Director. The reception will take place at the Beth Tzedec Synagogue on Saturday, January 27th, from 7:30 to 10:00 p.m.

Dr. Liban, a native of Czechoslovakia and former General Secretary of the Jewish Community in Ostrava until his deportation in 1943 to concentration camps, subsequently served as legal advisor to the Minister of Social Welfare in Prague. Afterwards he was appointed Director of the Czechoslovakian Office of the World Jewish Congress.

After the Communist coup d'etat in 1948, he left Czechoslovakia for Switzerland where he became Secretary of the Geneva Office of the World Jewish Congress.

Liban came to Toronto and assumed his duties as Executive Director of the Zionist Organization of Canada, Central Division, in which capacity he is well-known throughout Ontario.

DR. GEORGE LIBAN

KOSHER RESTAURANT USES COLOUR BAR

NEW YORK, (JCNS) — The Baltimore Jewish community is reported to be shocked and angry at the refusal of the manager of a Jewish restaurant to serve Yemenite sailors of an Israeli ship because of their "colour".

When the seamen came to the restaurant for a kosher meal the manager told them that "white customers would object to their presence" and sent them away.

The community is preparing to take action against the owners of the restaurant. Baltimore was in the news recently because of the refusal of its restaurants to serve African diplomats passing there on their way between Washington and New York.

Ambassador Klutznick To Speak Here

Ambassador Philip M. Klutznick, a member of the United States delegation to the United Nations and one of the most prominent Jewish leaders in America, will visit Toronto next month to address a covenant breakfast sponsored by the B'nai B'rith Toronto Co-ordinating Committee.

More than 600 men are expected to attend the event Feb. 4 at the New Murray House, 589 Steeles Ave. West.

Mr. Klutznick, a former international president of B'nai B'rith, represents the United States as its chief delegate to the United Nations Economic and Social Council. He headed the 118 year old Jewish service organization from 1953 to 1959.

For his appearance here Mr. Klutznick will discuss some of the themes he explored in his recent, controversial book, "No Easy Answers," which probes a number of major problems confronting Jewish community life in North America. His candid observations are those of the volunteer leader, an element in Jewish life which rarely sets down its view in print.

The Ambassador was appointed to his present post by President Kennedy in March, 1961. In 1957, he was appointed by President Eisenhower to serve as a member of the United States delegation to the United Nations Twelfth General Assembly. He also served as wartime Federal Public Housing Commissioner under President Roosevelt and Truman, directing a "crash" building program that produced 500,000 housing units.

PHILIP M. KLUTZNICK

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THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO

THE DIASPORA & ISRAEL

THE JEWISH PEOPLE AND GERMANY

As reported last week in The Canadian Jewish News, the Israeli National Assembly has promulgated a code governing the relation of Israeli institutions and citizens towards Germany, defining what is permitted and what is forbidden.

Whatever opinions may be held of the various clauses and prohibitions, there can be little doubt about the value of such a code for Israeli institutions, whose members find themselves obliged to decide on such questions and are often torn between personal feeling and the logic of official duties.

Readers will naturally ask how far the code might be useful for the guidance of Jews abroad, or to what extent a Diaspora code is possible. The answer is that the code reflects Israel's special character and problems, and neither its form nor its content could successfully be exported.

In the first place, Jews in the Diaspora do not represent a Jewish State or its institutions, nor are they in a position where a code could be enforceable on them. Secondly, this is a matter of taste and discretion where wide differences are bound to occur.

Germany exists and some contacts are with financial compensation and questions of Jewish welfare. Some members of the community will see no harm in having business relations with Germany and Germans but will draw the line at social relations, some will consider this illogical, and will see no harm in social relations with Germans they consider to be personally decent and blameless; yet others will prefer to avoid all contact whatsoever.

In matters of this kind logic is not everything.

SOFIA'S DREYFUS AFFAIRE

RED JUSTICE IN BULGARIA

We have seen too many trumped-up cases of this kind in the past against priests, ministers and literary figures in Communist countries to place any faith in the justice of the sentence of imprisonment imposed on Dr. Asher Hananel, Chief Rabbi of Bulgaria, after a secret trial for alleged currency offences.

It would be superfluous here to examine the history of iniquities and falsehoods which have too often disgraced Communist legal procedure, since they have been confirmed by no less a figure than the present ruler of the Soviet Union. We can only note with sorrow that denunciation of past evils has not been accompanied by any reform of present practices, least of all where Jews are concerned.

The imprisonment of Rabbi Hananel is no isolated occurence, but coincides with a new anti Jewish drive which appears to be taking place in the Communist world. A memorandum by the B'nai B'rith — of which details are published elsewhere in this issue — shows conclusively that the frenetic offensive by the Soviet rulers against religious belief and practice has fallen particularly heavily on the Jews. There is every reason to believe that the anti-religious campaign has released a good deal of latent antisemitism, while Communist dictatorship deprives Jews of all opportunity of self-defence. Nothing of this is new; it has been going on with varying degrees of intensity for the past forty years. What is important at this juncture is that this evil should be recognized for what it is and that a sense of false security should not be engendered by recurrent bouts of confession of past sins. "the dead were honoured, the living arrested" — as a satire of Tsar Nicholas II put it.

The fact that this trial took place in Bulgaria, of all the satellites is particularly disheartening, since in the past Bulgaria has been by far the most human in its treatment of the Jews — allowing them to leave the country without let or hindrance and permitting them a relatively wide measure of communal and religious freedom — compared with other Communist States. The fact that at this late date Bulgaria should come into line with the disreputable practices of the other satellites — whatever the reason — gives cause for deep concern and should serve as a reminder that the Jews of Eastern Europe face an ever present danger.

ANTISEMITISM IN NORTH-AMERICA

THE PSEUDO-SCIENCE OF STATISTICS

Who said this? "Statistics is the science of liars". Not always, though. In some cases it is ridiculous.

We dare say: statistics can be misleading, ridiculous and stupid — even when born in Princeton. Here is a vivid example of such pseudo-science reported in the world press. We quote from a respectable foreign journal:

"American society is more antisemitic today than it was 50 years ago, according to Dr. Melvin M. Tumin, Associate Professor of Sociology and Anthropology at Princeton University and consultant to Jewish defence agencies on the problems of inter-group relations. He also believes that 'there are no evident structural obstacles to the development of a virulent and destructive Nazi-type of antisemitism' in the United States.

Professor Tumin, in declaring that he saw no 'evident structural obstacles' to a Nazi-type antisemitism in America, added that 'there are certain features of the reactions of both Jews and Gentiles to the Eichmann trial which lead one to believe that there is a widespead, dangerous inclination to deny the convertibility of all humans from neighbours to dispatch officers in charge of transport to the crematoria'. He himself accepted 'that convertibility'."

How much antisemitism is there in the United States? The answer to this can be only imprecise, he said. But "some things can be said with some assurance". For example, no one would doubt the truth of the contention that Jews **qua** Jews "are less discriminated against today then they ever were in the United States". Surely, if several members of the President's Cabinet and of the Supreme Court, and Senators and Representatives and presidents of corporations and even some high ranking members of the military are Jews, it would seem that most of the battle has been won".

However, "one must back off a bit and realise that the areas in which antisemitic discrimination can be practiced have been narrowed considerably in the American special structure by virtue of the rather dense concentration of Jews in the middle and upper middle classes. Focusing on this segment of the population, we become aware of the fact that while many more Jews are being admitted to training and membership in significant roles in the society many subtle patterns of discrimination against other Jewish candidates could be said to be practiced".

The trouble here is that the educational institutions are no longer using demonstrated intellectual ability as the sole criterion for admission but "a whole range of subtle and at the moment unmeasurable criteria, such as 'well-roundedness', social suitability', the likelihood that the candidate 'will be happy' at the institution". On these grounds, it appears to Professor Tumin, "numerous Jewish candidates are being rejected who otherwise, on intellectual grounds, would have to be judged superior to their non-Jewish competitors".

The areas of employment, admission to private clubs, or choice of residence, or exclusion from certain employment agencies "are less subtle and confusing". He cited an Anti-Defamation League study to show that in 1954, of 126 employment agencies in California, 125 had agreed to screen Jews when referring applicants to prospective employers.

As to his statement that the American society is more antisemitic today than it was 50 years ago. Professor Tumin explained that, at the turn of the century, the Jewish population was largely unassimilated and unskilled in American ways.

But today, "it grows increasingly difficult to tell a Jew from a non-Jew without some form of self-confession or identification". They look like non-Jews, dress like them, "carry the same names in some cases", go to the same schools, eat the same foods, live in the same houses and areas of the cities, and so on.

In spite of all this, according to information obtained in polls "between one-fourth and one-third of the American high school population feels alienated from, desires not to mix with, and desires not to share facilities with Jews of their own age".

Who can prove to dear old Professor that anti-Semitism in America **today** is more aggressive than sixty, not fifty years ago, as he claims?

We cannot prove it, nor can he.

ISRAEL "SPYING" FOR U.S.

THE RUSSIAN PRESS REPORTS THAT THE NEW ISRAELI HARBOUR AT ASHDOD WILL SERVE "NATO" ...

DOSH IN MAARIV

Canadian Panorama

BY MORDECAI HIRSHENSON

SYNAGOGUE DEMOLITIONS

Two more Jewish houses of worship have come under the wrecker's axe in Toronto recently. One is the "Moldavian School", as it has been called, or the "Tifereth Israel Anshei Rumania" (not to be confused with the First Roumanian Synagogue or Adath Israel). It is a small synagogue tucked away on Augusta Avenue between Oxford and Nassau Streets, which has been sold by its diminishing congregation as the site for a commercial structure.

The other is the Berkeley Street School which is being destroyed to give way to the Moss Park development in Toronto's Cabbagetown area. This formerly served a Jewish *enclave* in this part of Toronto which during the years of World War I, was a small but thriving Jewish community. It survived this community to serve the needs of the Jewish shopkeepers who stayed on years after their families moved out. Its name in Hebrew, appropriately enough, was the "Eastern Children of Israel", in line with what, to the Jews of that generation, was considered the "East End".

A third synagogue landmark for almost forty years, the Anshei England or Londoner School on Spadina Avenue, is now totally razed.

REFORM AND KASHRUT

Dr. Gunther Plaut, Holy Blossom's rabbi, has this to say, in his *Temple Bulletin*, about his having participated with Rabbis Rosenberg and Wurzburger in the recent "Urgent Call" to the Jewish community about Kashrut:

"Discerning readers of the Jewish Press are familiar with the background of the statement on Kashrut to which I was a signatory. The Reform movement declares the observance of dietary laws no longer obligatory, and leaves it to each individual to make his own choice. This choice is freely exercised by our members. From personal observation I know that many do not observe any form of Kashrut, while others observe it in modified form and still other members observe it strictly. It appears, therefore, that a certain portion of our membership has a direct stake in the issues on the public declaration referred to.

"But even if we had not a single person within our congregation who is interested in observing the dietary laws, we still have an obligation to speak on the subject. For we deal here with certain immoral practices within the community. These are our concern regardless of the area in which they occur. It is of serious concern to every Jew — and every citizen for that matter — that in Toronto products are offered for sale (and at higher prices) which in effect are not what they pretend to be. This is deceit, and it must be brought to everyone's attention. It is deceit whether it deals with dietary or any other products. Morality is the hallmark of religious living, and to this our public call is directed.".

TORONTO RELOCATED?

A Heritage Affirmed is a 450-page-volume about the Jewish Federation Movement in America, written by the person best qualified on this topic — Harry L. Lurie, veteran of Jewish communal and welfare professionals.

Though it is unfair to refer to a slip in otherwise thoroughly well documented book, at the same time a blunder is noticed in the bibliography. Sources of Canadian Jewish communal history are noted with reference to B.C. Sack, Louis Rosenberg, Arthur Chiel, Isidor Goldstick and various Canadian Jewish Congress-United Jewish Welfare Fund publication. The latter writings, however, are attributed to a community described as **Toronto, Quebec.**

LOSSES

Among recent community losses is the Rev. Tanchum Rosenbaum, shochet, who for many years was associated with the Lubavitcher Synagogue on Denison and Ryerson Streets. His name appears on the ballot of candidates who ran for the first Canadian Jewish Congress Assembly in 1919.

REPORT FROM GERMANY — A CJN SPECIAL

Israel - German Relations - West German Press Comments

Dusseldorf, West Germany (JCNS) — Several positive comments on the Knesset's decision with regard to Israel's future relations with West Germany appeared in the German Press on Friday.

The independent "Koelner Stadt-Anzeiger" wrote:

"The debate in the Israeli Parliament has changed nothing at all. Every Israeli, as private individual, is free as before to visit Germany if he so wished and if he can afford it, whether he is young or old. Every German may visit Israel if he can prove that he has never been a Nazi. Israeli students may accept fellowships in Germany if this does not involve additional costs for the State of Israel".

These directives on future relations between the two countries, the article continued, have brought no deterioration in the already existing relations. German cultural exhibitions had not been possible so far in Israel, but they were now allowed, and this was an improvement. On the other hand, Germany refused to establish diplomatic relations with Israel for many complex political reasons. On recent official state occasions, the head of Israeli Mission in Germany was ranked last on the list of foreign representatives because the Arabs have asked for it. In fact, the Arabs are deciding what Germany should do in regard to her relations with the Jewish State. For all these reasons the Germans have no right to complain of the Israeli attitude. Germany's dept towards the Jewish people could not be re-paid with money, and nice speeches full of repentance were not enough. It was time that Germany showed the people of Israel how the Germans were feeling about German-Jewish problems.

The first such deed, the paper stated, should be the establishment of full diplomatic relations. As long as this step is not taken, one cannot speak of improvement or deterioration in the relations between Israel and West Germany.

The daily "Deutsche Zeitung" was of the opinion that "the directives given by the Knesset did nothing other than to confirm already existing conditions". and stressed that the Knesset had rejected the motions demanding complete and immediate discontinuation of cultural relations with Germany. Mr. Ben-Gurion's policy in this respect was still valid. Neither the Eichmann trial, nor the attacks by the Israeli opposition parties had changed his opinion that Nazi Germany no longe existed. Absence of normal diplomatic relations is the only reason why the two countries have not normalised their relations in other fields, the "Deutsche Zeitung" said.

This was also the opinion of the "Frankfurter Allgemeine Zeitung". It pointed out that the general relationship between Israel and Germany had not suffered from the Eichmann trial. The directives of the Israeli Parliament should be acknowledged by the German people as a "sign of magnanimity and realistic circumspection, leaving the doors open to a better future relations, which would depend on the sincerity of German attitude towards the Jewish State".

DEPLORE KNESSET DEBATE

The leading independent daily "Die Welt" in an article entitled "Deplorable", said that the new directives threatened to smother the relations that had just started to bud. About 30 Israeli students were granted German scholarships so far. Their number was to be increased this year. Scientists and artists from Israel visited this country as well as groups of teachers and young people. Their number will grow less. Those who hoped to achieve what Mr. Ben-Gurion has been asking for on several occasions (i.e. mutual understanding and respect) must deplore the Knesset's decisions", the paper wrote.

An irate comment was that published by the "Koelnishe Rundschau", a leading West German daily, closely associated to the Christian Democrat Government party. It said: "Nobody will deny Israel the right to decide on such matters on her own ways. Likewise, nobody will deny us the right to regard these decisions as foolish. Nobody is going to pretend that a period of 16 years since the end of the war and the end of the extermination of Jews in Germany will suffice to forget these things. But every sensible person will agree with us that the time has come to remove the barriers — intead of enlarging them by such cultural directives".

The paper went on to deplore the fact that Israeli citizens would not see what is happening in Germany today. "Are they really unaware of the fact that the leading cultural circles in Germany were the least poisoned by antisemitism during the Hitler period? Do they not know that the biggest chances for a future reconciliation are to be found in the field of culture?"

MEN IN THE NEWS

Toronto's New Controller

Herbert Orliffe, Q.C., who was recently named to fill the seat in the Toronto Board of Control, previously held by William Allen, is a native of London, England, who came to Canada as a child.

Mr. Orliffe is well known in the Jewish community. He is a member of the Toronto Lodge B'nai B'rith, the Farband Labour Zionist Order and the Beth Tzedec Congregation. He served as chairman of the Beth Tzedec's Board of Education for several terms. Another one of his interests is the Bureau of Jewish Education. He is also a member of the Joint Community Relations Committee of the Canadian Jewish Congress and B'nai B'rith (Central Region).

Herbert Orliffe was a school trustee for Ward Four in the 1930's and again for a number of years in the late 1940's and 1950's. In 1952 he was chairman of the Toronto Board of Education, the first Jew to hold this post.

Mr. Orliffe has had long experience in negotiating labour management problems and he brings this particular skill to the service of the Toronto Board of Control. He was recently given a special arbitration post in this field by the Ontario Government.

Mr. Orliffe's father who died several years ago, was well know in the Major-Harbord area.

Heads Metro School Board

Mr. J. Sidney Midanik, Toronto barrister, recently elected chairman of the Metropolitan Toronto School Board, is no stranger to this type of position. In 1957 he was chairman of the City of Toronto Board of Education, a post in which he acquitted himself admirably.

Mr. Midanik is active in both the Jewish and general communities. He is past president of Upper Canada Lodge of B'nai B'rith and was formerly on the Executive Committee of the Eastern Canadian Council B'nai B'rith. He is chairman of the Joint Community Relations Committee of the Canadian Jewish Congress and B'nai B'rith Central Region, one of the key positions in Jewish community life. His communal interests embrace the Bureau of Jewish Education, United Jewish Welfare Fund and many other agencies and causes. Mr. Midanik is on the Administrative Committee of the Canadian Jewish Congress, is a member of the Congress National Executive and has frequently had the arduous responsible task of chairing the Resolutions Committee at Congress Plenary Sessions.

He is well known in labour circles and is prominent in the New Democratic Party (formerly CCF.).

His wife, the former Dorothy Greenberg, is a graduate of the Ontario College of Art and is known for her artistic activity as well as her work with the National Council of Jewish Women and B'nai B'rith Women.

J. S. MIDANIK

SERMON OF THE WEEK

BOWDLERIZED RELIGION

Thou shalt not . . .

Speed has become the supreme menace of our age. It not only takes a ghastly toll of human life; it is undermining every aspect of our intellectual and spiritual existence. In our breathless haste we have become a "tabloid" generation; we boggle at completness and fulness. Everything must be compressed into the smallest possible space. into the shortest possible time.

One of the most astonishing instances of this trend manifested itself not very long ago in the publication of an abbreviated edition of Holy Writ. The condensation had, it seems, two objects: to save the reader time, and to relieve the Scriptures of their "chaff". It was, in fact a bowdlerized Bible. All the strictly non-religious elements (according to the editor's judgment) were carefully excised lest the spiritual outlook of the Bible student be distorted.

Unwittingly the perpetrator of this act of literary and religious vandalism produced one of the most devastating critiques of contemporary civilization. Great works of art cannot be telescoped; in the very proportion and relationship of their parts lies the secret of their immortality. But that is not all. The redactor decided (after due cogitation, he assures us) to extrude the Decalogue from his "purified" Bible, on the ground that religion was love, and love was positive, not negative. He felt that the Ten Commandments, on the other hand, were unhappily full of prohibitions: "Thou shalt not : : : "

Here we touch not only the nadir of intellectual obtuseness, but the taproot of a theological heresy that has spread like a canker through the Western world. Religion is defined as love (**agape**) and only love; everything outside the connotation of this term is excluded. It follows that religion is completely divorced from life. Law, which is basic to any form of organized society, is a thing apart; economic problems are likewise banished to the unholy world of haterialism; politics are certainly taboo; and so the entire gamut of reality is segregated from the ethereal, sublimated concepts of the world of theology. The consequences are disastrous for both religion and the world. The division between the things that are to be rendered unto Caesar and those that belong to God creates a dichotomy in the human soul more dangerous than megaton bombs. It destroys the conscience of man, permitting in the name of religious love the **auto-da-fé** and **apartheid;** in the name of patriotism, **the** Dreyfus trial and the Tsarist pogroms.

Without justice even love becomes an evil. The Nazi in his perverse, degenerate fashion loved his fatherland; but his love was hateful, Satanic. Judaism, with true religious insight, enjoins that we "do judgment and love lovingkindness," for only so can we "walk humbly with our God." The Torah regards life as a unity, in which religious idealism hallows every aspect of our social activity from law to economics, from science to politics; the Bible contains them all. The Decalogue prohibitions and the positive principle "Love thy neighbour as thyself" are but two aspects of one Divine Law.

A bowdlerized Bible is, as it were, a Jacob's ladder with missing rungs. The truth holds equally good for those expurgated versions of Judaism that jettison "unfashionable" traditions in the name of modernity. They are only disembodied ghosts. Dead to the past, without hope for the future, they live a frightening spectral existence for a fleeting present. Only the whole of the Torah, in the full plenitude of its spiritual glory, can save the Jew and the world.

ONLY IN AMERICA

By HARRY GOLDEN

DOOR TO DOOR EVANGELISTS

Lord Beaverbrook, the British press lord, wrote an open letter to his own newspaper, the "Sunday Express." The Express printed it; as well behooved it. Lord Beaverbrook was annoyed at one of the editorial policies and he wrote: "Paragraphs and interviews denouncing Mormon missionaries should not be given publicity in the Sunday Express."

Lord Beaverbrook had been angered by stories in the newspaper which deplored the tactics of door-to-door canvassers for the two religious faiths of the Jehovah's Witnesses and the Church of Jesus Christ of Latter Day Saints (Mormons).

Lord Beaverbrook is correct.

I listen to all the canvassers who come to proselytize and if I have the time I spend as much as an hour with them respectfully following their message.

Some years ago when I wrote some kind words about the fellows of the Hebrew Christian Alliance, the converted Jews who work for various Christian missions, many of my colleagues became angry at me, "How dare you treat converts with such kindness?" they demanded to know. But there's no reason why I shouldn't treat converts from Judaism as respectfully as I treat the people from the Jehovah's Witnesses and from all the other evangelizing Christian sects. Only the other day I spent an hour with Jacob Gartenhouse. Gartenhouse is the kingpin of the converted Jews who are in the mission field.

The canvassers for converts to their particular sect are really strengthening their own religious faith and if I can help the fellow along with a bit of kindness I've made him happy and he'll talk about it for a couple of weeks.

When they leave I always make kiddush (toast) with a bourbon and water, and salute democracy.

I never cease to wonder at the wisdom and intelligence of Rev. Billy Graham, the most popular evangelist of this generation. He is my friend and on several occasions after several visits to my home, I realized how he has not proselytized me, except that he always says, "the world needs God," with which I heartily agree.

ADVICE TO YOUNG BACHELORS: HOW TO DETECT A BAD COOK

When I was young and a bachelor and always on the lookout for a free meal, I remember being invited to the home of a friend newly married. Boy, was his wife a good cook he boasted and was I in for a treat! Well, she forgot to turn over the lamb chops although I will admit the one side that wasn't raw was expertly cooked all right.

Cooking is so much a part of life that a young fellow who is going to get married sooner or later as everyone does ought to get hold of a good cook rather than a bad cook.

"Good food is a moral fact," wrote Joseph Conrad who himself hired out as husband and provider to a wife who prepared excellent cuisines.

But how, wonders the young bachelor, am I to tell a good cook from a bad cook? There are several distinguishing signals for the good cook. One, if her mother cooks well, she probably will too. If the vegetables are always interesting it's dollars to doughnuts the lady knows her way around pots and pans and recipes. Watch out for desserts and meat.

Desserts are too easy and whipped cream is an excellent disguise for a fallen cake. And meat is simply not that hard to broil, bake or fry. Good meat is the steer's doing, rarely the lady's except when she ruins what the steer did.

There are, however, two criteria by which you can judge the bad cook. They are easily decipherable. The first comes if she doesn't know good cooking when she eats it. Good cooks are always gushing over the food and exchanging recipes, like philosophers gossip over a new idea. The bad cook is chary with her praise for the simple reason she doesn't know that what she is eating has been prepared with love and affection.

The second is the dead giveaway. It is eggplant. Bad cooks are crazy about serving eggplant and invent every sort of excuse and plot and intrigue to make it a main course. Why bad cooks should have lighted upon eggplant, I don't know, but I do know they have an utterly strange attraction toward this bland and useless vegetable.

If you meet a lady who serves you eggplant I recommend, if you love her, that you be nice and kind to her, but don't marry her. She's no one to whom to bring home the boss.

HUMAN RELATIONS

A Father's Illness

DR. ROSE N. FRANZBLAU

QUESTION: How do you tell your children, all under 10, that their father has an incurable disease of the brain and must be hospitalized indefinitely?

At present he is undergoing various tests in a hospital, more for research purposes than anything else. The doctors recommend that I commit him to a hospital for the duration of the illness after the tests are over. Because the disease is in the brain the offshoots naturally are mental.

Should I allow him to come home until such time when he becomes difficult to care for, or should I make arrangements when the tests are over as suggested by the doctors?

In the meanwhile, he has been coming home on week-ends. They have been bearable. I am told that from now on it can only be downhill.

This dilemma is with me all my working hours and keeps m awake far into the night.

ANSWER: All facts of life, beautiful or tragic, must be presented to children in small quantities and taught gradually. Parents often complicate the situation by anticipating questions which they think the children will raise. The parents may be voicing the unanswered or unanswerable questions which are plaguing her. The result is that the child responds to the parents' confusion and hurt and becomes frightened by it.

* * *

All the children should be told the same thing and none of them should be given any hints about what is in store for their sick parent.

What is told them, and when, should be determined by what is taking place at the moment. For example, they know their father is undergoing tests during the week and comes home for the week-ends. They can be told the doctor is trying to find out what is wrong and help him get better. The weekend visits will reassure the children and give some validity to this statement.

Children cannot comprehend or live with the idea of impending death in a person who is still alive and functioning.

The children need not be told too far in advance of the change as it is about to take place. When your husband is hospitalized permanently and will be unable to come home any more for week-ends, the children should be told about this only after his last visit home.

It can be explained that it is better and more comfortable for him in a hospital, because he has doctors and nurses to look after him all the time.

* * *

The best thing, even though it is the hardest for you, would be to follow the doctor's suggestions and hospitalize your husband on a permanent basis. The doctors make this suggestion with full knowledge of how hard it would be for you. It is part of their professional duty to suggest plans for the care of the patient and also to prepare him to accept the arrangement.

Your husband, in his lucid moments, may question your motives. He may also accuse you, as he deteriorates, of having gotten him into this situation. At such times, you should remember that you did not create or precipitate his disease, nor can you cure it.

Cheating in School

QUESTION: I am an eighth grade student in junior high. I am in the top class of my grade. In the last examination I was greatly surprised to find out that the majority of the students in my class cheated and have been cheating on exams for quite a while. There are only 30 children in my class and only a few, including myself and my best friend, have not been cheating.

Our official teacher, the one who gives us the tests, is a very easy-going man. I am sure he noticed the cheaters in my class, but he made little attempt to stop the action. His only way of doing so is to criticize the class as a whole for being noisy. After receiving the marks, I am beginning to think that the saying "two heads are better than one" can hold true.

What should I do if one of my other teachers asks me why I have gotten lower marks than the rest of the class. Can I tell my teachers that there are a bunch of cheaters in my class?

ANSWER: It is hard to see how you could have had the time or attention, while you were busy answering the questions, to take a poll of the cheaters in the class. The accusations were in all probability relayed to you via the grapevine. It might also be that among those who talked about the cheating there were some who engaged in it themselves. Guilty about doing something dishonest, they embroidered the facts by adding others to the group of transgressors and thus get lost in the crowd.

Not all youngsters who cheat do so because of a lack of information about the subjectmatter.

Cheaters have never grown up emotionally. Even at this age, they are unable to deny themselves anything that they want, even though they know it is wrong and will hurt them in the end. The wish or the fear of the moment controls them.

They lose control of their ethical functioning in the same manner as little children sometimes lose control of their bodily functions.

Sometimes laxity of supervision and an almost "don't care" attitude on the part of teachers causes cheating to spread like an epidemic in a class. The laxity appears to the youngsters like indifference and neglect, and they retaliate by being disrespectful and breaking the rules.

Through a mass reaction such as you describe, the children say to the teacher that they think as little of his rules as he seems to. They also ask the authority to act more authoritatively.

But, while it is interesting to know what causes such misbehavior, it still affords no excuse for the youngsters who are guilty of it. The student who cheats may pass the test of the moment, but inevitably flunks in the long-term test of self-respect. Sooner or later it spreads to other areas, and in the end, the cheater finds herself cheated. She stands in her own way and does not allow herself the joys and achievements which could be hers.

The chronic cheater, like the chronic delinquent, often structures the situation so as to be caught. She often copies mistakes out of ignorance, not knowing the right from the wrong answer, thus enabling the teacher to detect the cheating.

You must not overlook the possibility that this mass indictment of your class may be to protect yourself in order to excuse your bad marks.

Your teacher may remark on your grades if they are lower than usual. But in informing on your classmates, you would also be accusing your teacher of being incompetent. In some ways it is a form of cheating to exaggerate the behavior of others in order to excuse one's own deficiencies.

But even if your observations are wholly accurate, you might punish yourself more than you would punish the transgressors if you became one of them and behaved like them out of anger.

Growing adolescents like to be different in some way. To be honest and stick to one's principles firmly and proudly is the kind of difference that attracts attention and friendship, and makes boys as well as girls attractive and respected. Become a leader by sticking to your ethical principles. This is the highest step on the ladder of achievement.

REPORT FROM ENGLAND

THE CRISIS THAT DIVIDES BRITISH JEWRY

By Ephraim Levine

The rift in Anglo-Jewry, as the national Press has unhappily described the problem now agitating Jews' College, is a domestic issue which our community is capable of adjusting. Jewry has been confronted with graver problems and is still facing many that call for a united front. So let us beware lest we magnify present difficulties and exaggerate their effect out of all proportion. And let the pen and the tongue be guarded in criticism of authority whether in attack or defence. What is the real issue that has created what is termed the present crisis?

One hesitates to describe it. But we dare not ignore it. It is a sort of recrudescence of heresy hunting. We have a right to think that this form of criticism was buried long ago. Not for many a long day has its cruel head been raised. It has had its time and opportunity, and history-Jewish and non-Jewish — testifies to its repeated defeat. We are not afraid of the ultimate issue, for great is truth and must prevail. But the attempt to stifle the mind and close the avenues of thought and defy the possible theories and conclusions of scholarly research, does create unsettlement especially when these attempts are made by some who by lack of academic training are not capable of understanding let alone of judging the question at issue. The situation must be clarified. Do not deny the Guardians of Judaism in our community the right or even the responsibility to take note of writings that appear to them disruptive of our faith. But infallibility cannot ever be their prerogative. Even sincerity can be mistaken.

Here we come to a vital point. If heresy lurks, or is patent in the work of one of our greatest modern scholars, are we not entitled to have stated in unequivocal language the passages, the words, and the inferences that united formulate doctrine subversive of Jewish belief and practice? The charges have not yet been made public although they have been hinted at. Till we have the statement we claim we must exercise our own right to apply such knowledge as we have to the study of the works now under ban. Careful study and rereading of suspected chapters reveal nothing that by the most sensitive adherents of our traditional faith, can be tinged with heresy calculated to undermine our belief.

There is such a wealth of scholarship, theological, historical, philosophical, and critical that we are amazed at its range and the power of discrimination. Tradition and modern thought are brought together always with the purpose of establishing the validity of Judaism and its permanent message. This is not a new idea in research. Surely the problem of Judaism in the many countries throughout the centuries has been to absorb anything worth while in another culture and reconcile new ideas or reject them in the fabric of our faith is to remain firm and unsullied. This is the task that is fundamental to the studies under review. From many sources have come, and still come adverse criticism and alleged attacks on the morality of the Hebrew Bible, compared with the claimed superiority of another dispensation. These attacks are not always the withered droppings from the antisemitic tree, but scholars do not disdain in their efforts to distort history and blacken Judaism. It requires, in addition to faith, a mind well stocked with the many results of modern scholarship in its various aspects. It is a great task to collate evidence and to sift the true from the false. And we maintain that the scholar whose works lie under suspicion has attempted and succeeded in refuting false aspersions on our faith and in raising the worth and estimate of our common Judaism.

And further let us not forget the generation of young men and women now thinking out the problems that the Universities set before them. The impressionable years present many pitfalls when all the various trends of modern education compete for allegiance, and when the old paths and the old settled ideas come into contact with new ideas and new schools of thought. Is it not a matter for satisfaction and gratitude that we have our own scholars so well equipped to provide them with reasoned evidence that their Judaism can not only withstand any attacks but can rise triumphant above them?

It has been whispered that the gravamen of the charge is an attempt by the scholar concerned to challenge the Divine sanctity of the Bible by exalting the human right of man to judge of statements and facts. This is manifestly absurd and cannot stand the test of examination. The Torah was not given from heaven to angels; it was given in the wilderness to mortals; in every period of our history the Torah has been studied with reverence, and as it is a message for humanity, man has not only the right but the duty to labour in its study. If heresy is to be imputed to every sincere seeker after the truth of its message, we may find ourselves at war with the Prophets, who emphasised the value of ethical and moral conduct in their statements on sacrifice.

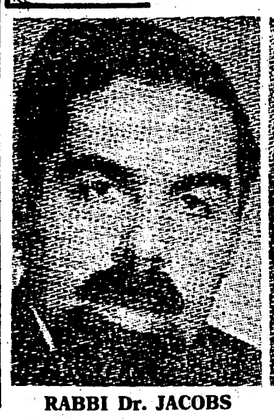
It can even be remembered that our saintly teachers, from the days of Hillel and Shammai, differed on questions of interpretation and fought the battle not with the spirit of joy in controversy but with the Divine Voice in their ears. And what other great names assailed in their lifetime of scholars and saints whose influence lives on and whose great times of learning and criticism serve as the guide to Jewish thought, practice, and inspiration? Time has destroyed the memory of differences, and only their loving memory remains enshrined in the magnitude of their labours which help us to live our Jewish lives.

The sadest thought of all is the danger of turning Jews' College into a battle field. Founded over a century ago by men of piety and wisdom, the College has carried out its mission to train and equip men for the service of God and His people. It has sent forth teachers of Judaism to all the English-speaking countries, and the banner of Judaism has been held aloft for more than a hundred years. Especially in our time when, alas, the great seminaries of the Continent have fallen victims to persecution and extermination, have we the bounden duty to keep alive and strengthen our determination to present before the world of surviving Jewry this still remaining bulwark of our faith.

My association with Jews' College began sixty years ago. It has been a continual source of pleasure to follow its growth and development and to think of the succession of great figures both the spiritual guide and the friends of Jewish learning. Its work must still go on.

Let us call a truce in the strife of parties and unite in a common endeavour to strengthen the ties of Jewish brotherhood and live to glorify the Name of God.

FIGURES IN CRISIS



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OUR ENTERTAINMENT WORLD

By D. COHN

• A few years back, the Israeli government received a letter from **James Rothschild** promising 5,000,000 pounds to erect the **Knesset** (parliament) building. Several days later Rothshild died. An Israeli envoy later visited the widow, showed her the letter and said: "This, of course, is not an obligation." "As far as I'm concerned," she replied, "it is an obligation." She donated the money for the building.

• **Dana Andrews**, co-star of the acting ensemble in "The Captains and the Kings," owns 25 percent of the show.

• **Joey Adams** just hit his fiftieth birthday.

• Togetherness: "Hey, Let's Twist" opened on the same day both in **Israel** and **Egypt.**

• A New York furrier rushed his most expensive creations to Rome — to be used as casual throws in **"Cleopatra."**

• A woman came up to **Groucho Marx**, standing quietly in an elevator, and said in astonishment: "I thought you were crazy all the time!"

• **Oscar Levant** told a maid at a hotel, "Please bring me more blankets; you see, I didn't get much affection when I was a child." He's reluctant about going to the theater: "You have to sit there and hear **others** talk."

• All the eulogies to **Moss Hart** at his memorial service will be published in a booklet.

• **Red Buttons** will work with a trained gorilla to plug "Hatari," and he warned Paramount: "Don't get me a Method gorilla!"

• Show magazine mentions the huge **O'Keefe Theater.** It stresses the fact it was built by a brewery. **Michael Flanders** said, "That's what comes of bringing back the empties."

• **Groucho Marx** wrote a congratulatory letter to **Lauren Bacall** and **Jason Robards Jr.**, who named their baby **Sam Prideaux Robards:** "My father's name was Sam, too, but we could not afford the 'Prideaux' because we had no dough."

• **Arthur Cantor**, co-producer of "Gideon," next will produce a satirical musical, "Happy Happy."

• The touring company of **Paddy Chayefsky's** "The Tenth Man" showed a $10,000 profit in St. Louis last week.

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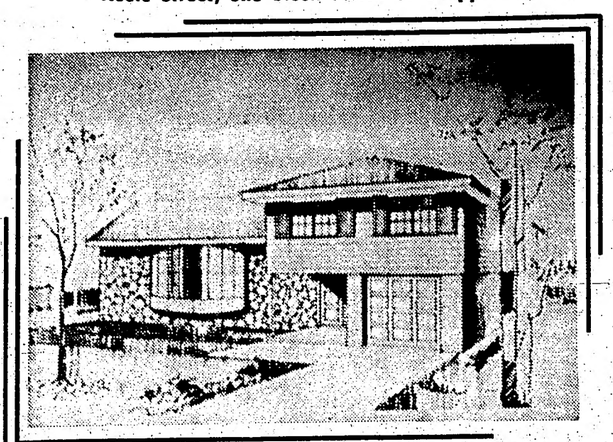

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EITZ CHAIM SCHOOLS ANNUAL DINNER A SUCCESS

Mr. M.W. Gasner addressing Eitz Chaim Dinner. With him are, (from left to right) Rabbi Dr. W. Wurzburger, Rabbi M. Ochs, Rabbi Dr. D. Ochs, Rabbi Dr. H. Wohlberg, guest speaker, Rabbi B. Hauer, Mr. H. Rubenstein, Rabbi Dr. M. Burack, H.P. Botnick, Dr. J. Diamond, M. Nussbaum, J. Levine, I.M. Korolnek, Rabbi Dr. Frankel, S. Kerzner, J. Zeifman.

Mr. & Mrs. Sam Wortsman, prominent Toronto citizens being presented by Mrs. S. G. Salsberg, President of the Halboshas Arumim Society, on their wedding anniversary at the Eitz Chaim Annual Dinner.

A large crowd attended the 22nd Annual Dinner of the Eitz Chaim Schools and M'ril Graubart Yeshiva.

Mr. Joseph Kerzner, prominent young communal leader, was chairman of the evening. The guests were addressed by **Rabbis Dr. W. Wurzburger, Dr. M. Burack** and **Rabbi M. Ochs.** Guest speaker was **Rabbi Dr. Harry I. Wohlberg** of Brooklyn, N.Y.

Greetings were extended by: **Mr. H. Korolnek,** president of Eitz Chaim Schools; **Mr. H. Rubenstein,** president of M'ril Graubart Yeshiva; **Mr. I. M. Korolnek,** honorary president of Eitz Chaim Schools; **Dr. J. Diamond,** director Bureau of Jewish Education; **Mr. M. W. Gasner,** chairman, Canadian Jewish Congress, Central Division, and **Nathan Bleeman,** student of Eitz Chaim.

A special message from **Mr. Ben Wortsman,** Combined Campaign Chairman, was read.

Under the leadership of **Bill Berle** and **Israel Lebovitz,** the Eitz Chaim School Band performed.

Mainly About Women

by ESTHER ZELDIN

• **Ilana Chapter** of Mizrachi-Hapoel Hamizrachi held a meeting recently at the home of **Mrs. H. Magder,** 27 Ridgevale Dr. **Mrs. Y. Kurtz** presided.

Discussion centred on a Card Party to be held February on 3rd, in the home of **Mrs. A. Speigle,** 88 Bannockburn.

Mrs. M. Zeifman reported on a rummage sale which will take place on February 2nd.

* * *

• On Sunday, January 21st, the **North Bathurst Talmud Torah Parent-Teacher Association** held a Children's Matinee: "Toby Tyler."

* * *

• Members of **Sha-Aron Chapter, B'nai B'rith,** meet at the home of **Mrs. Stanley Urowitz,** 10 Wilmington Ave., on Thursday, January 18th, to finalize plans for a Crash Membership Tea.

* * *

• Representatives from across Canada, including 75 delegates and alternates from Toronto, will attend the **Canadian Hadassah Organization's** first biennial convention to be held in Israel, February 1st to February 21st.

Prior to the event, a luncheon was held on Monday, January 22nd, in **Beth Tzedec Synagogue. Eliezer Dembitz, Consul of Israel,** was a guest.

The luncheon marked the culmination of the **Hadassim** project. **Mrs. M. M. Herman** and **Mrs. D. K. Wise** presided.

A fashion show was presented, featuring Israel's top couturiers.

Among Toronto executive members who will attend the convention are: **Mrs. John Devor, Mrs. A. A. Epstein, Mrs. Harold Fink, Mrs. Samuel O. Freedhoff, Mrs. Wm. Gold, Mrs. H. M. Goodman, Mrs. W. B. Herman, Mrs. Hyman James, Mrs. Bernard Mayer, Mrs. Benjamin Michaels, Mrs. William Pape, Mrs. Irving Shopsowitz, Mrs. A. A. Small** and **Mrs. Frank Wilson.**

* * *

• **Toronto Pioneer Women's Organization** will celebrate its 36th, **Double Chai,** Donor Dinner on Tuesday, January 30th, in the Beth Sholom Synagogue.

Guest speaker will be **Dr. S. B. Hurwich,** president of the **Labor Zionist Movement.**

Highlighting the program will be the **Baal Shem Tov Cantata** featuring **Cantor Saul Meisels** of Cleveland, **Ohio. Sylvia Lennick** and **Allen Blye** of C.B.C., will be the narrators.

Ida Ruth Meisels, pianist, will accompany her husband.

Mrs. Abraham Zeldin is the donor convener and **Mrs. Leonard Kay,** book convener.

* * *

• **The Nit Gedaget Ladies Social Club** held its annual charity banquet recently.

Featured on the program was **Joseph Jacobovitz,** tenor. Films of Israel were shown.

Recipients of the Club's fund raising projects include: **the United Jewish Appeal, Jewish Home for the Aged, Histadrut,** the **Jewish National Fund.**

The banquet was convened by **Mrs. Philip Berman,** president, **Mrs. Sholom Katz,** recording secretary and **Mrs. Hyman Weiss,** financial secretary.

* * *

• **Mrs. Henry Perry** presided at the **Toronto Women's ORT** dessert luncheon-meeting Thursday, January 11th, in the **Judea Brotherhood Temple.**

Various reports on ORT projects were given by **Mrs. Louis Taichman, Mrs. H. B. Gary** and **Mrs. Sydney Applebaum.**

Dr. May Cohen was guest speaker.

* * *

• A "Court of Opinion," presented by the **Temple Sinai Sisterhood** at its January meeting, discussed such subjects as, Women Rabbis and Jewish Contestants in Beauty Pagaents. **Mrs. Cele Bluestein** presided.

• **Joseph P. Salsberg** recently gave on address on, "The Appeal of Communism," to members of the **National Council of Jewish Women,** in the Bridle Path home of **Mrs. W. Zwig. Mrs. B. Orenstein** presided.

* * *

• **Toronto Pioneer Women's Organization** celebrated the 75th birthday of Israel's Prime Minister on Monday, January 15th, at 12 Viewmount Ave. A narration with music on the life of David Ben Gurion was presented.

The Farband Choir, under the direction of **Bernard Papernick,** performed. **Sara Barkin** accompanied at the piano.

Featured soloists were: **Mrs. S. Fistell, Mrs. M. Kamin, Mrs. L. Lior. Mrs. Murray Cornblum** was narrator. **Mrs. Samuel Resnick,** program convener, presided.

• **Toronto Women's ORT** held its annual ball on Saturday, January 13th, in Temple Sinai.

Guests were received by: **Mrs. Henry Perry,** president of Toronto Region, and **Mr. Perry; Mrs. A. B. Bennett,** national president of Canadian ORT; **Dr. Arthur Brodey,** national director of ORT, and **Mrs. Brodey.**

Ball conveners were **Mrs. Charles Kent** and **Mrs. Sydney Applebaum.**

• More than 400 guests attended the **Beth Sholom Sisterhood's** Paid-Up Membership Dinner recently in the

Continued on Page 10

RECIPE OF THE WEEK

Those going south in winter and those who read about the sunshine and warmth from their fireside armchairs may enjoy any number of tropical dishes.

The following cake, an adaptation of a Brazilian Maraca, may be made with a cake mix, or by filling and frosting any two-layer spice cake with a special nut-crusted icing.

MARACA CAKE

1 pkge. burnt-sugar cake mix (or recipe for any 2-layer spice cake)
1 cup sugar
3 tablespoons cornstarch
½ teaspoon salt
1½ sq. unsweetened chocolate, melted.
4 egg yolks
2 tablespoons grated orange rind
3 tablespoons butter
1 cup slivered nuts (Brazil or filberts.

Make cake according to package directions. Divide batter between two well-greased and floured 9-inch layer cake pans. Bake in a preheated, slow-moderate, 325 degree, oven for about 50 minutes or until layers test done when tried with a toothpick. Cool in pans for 15 minutes. Remove to cake rack to coll thoroughly.

In a sausepan, mix sugar, cornstarch and salt. Stir in coffee and chocolate. Cook, stirring constantly, over low heat until thickened and boiling. Lower heat. Beat egg yolks. Rapidly stir in 3 tablespoons of hot coffee mixture. Stir back into the cooking filling. Cook, stirring constantly, over low heat 3 minutes. Remove from heat. Beat in orange rind and butter. Fold in remaining nuts. Chill.

Cut each cake layer in half, crosswise, making 4 layers. Place one layer on serving plate. Spread with coffee-cream filling. Place other layers on top, cover with cream filling. Sprinkle each with a few nuts, saving the larger quantity for the top of the cake.

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ON MIXED MARRIAGES

THE PROBLEM: CONVERSIONS

By Dr. Stanley Rabinowitz

There are many instances in our Biblical and later tradition in which intermarriages took place between people of diverse religious backgrounds and where these marriages were condoned. It should be pointed out, however, that they were condoned only when the non-Jewish or non-Israelite partner converted to the faith of Abraham and Moses.

There is the classic example of Ruth, a non-Israelite, who was a Bibilical symbol of faithfulness and whom the Jewish tradition puts on a level with Rachel and Leah. The son of her union with Boaz was a direct ancestor of David.

In the Talmud, marriage between a Jew and a non-Jew is forbidden unless the non-Jew accepts Judaism before the marriage takes place. The Talmud further states that a convert is not acceptable if his only motivation is marriage.

The time to discuss intermarriage is before one falls in love. After one falls in love the theoretical question of intermarriage is no longer under discussion, but rather a certain girl and your relationship to her. Needless to say, this is a block of objective discussion. The same argument may logically apply before one falls in love as afterwards. But because love can blind one's power to reason, the arguments have a different significance. Once having fallen in love with someone of a different faith, the Jewish person may seek the counsel of a rabbi not so much to discuss the situation, but to seek justification so that he may be able to say. "See, I've tried everything and even the Rabbi couldn't talk me out of it." Instead of seeking counsel he may really be trying to find a rationalization to justify his marriage.

In the atmosphere of free America, intermarriage presents a challenge as well as a problem. Both Jews and Christians oppose such marriage because of the widespread feeling that a home should have a homogeneous religious commitment if the chidren are to find proper moral guidance. Few Christian clergymen or rabbis will officiate at a mixed marriage. The official bodies of Orthodox, Reform and Conservative Jewry oppose the participation of their member rabbis in a ceremony where there is a mixed marriage.

On the other hand, where there is conversion prior to marriage there is no religious obstacle to the union. A marriage between two people reared in different faiths, one of whom has converted to the faith of the other partner, means that at the time of the marriage ceremony both bride and groom are of the same faith — one by birth and one by conversion. Converts to Judaism have enriched Jewish life throughout the years; and Judaism, which has a universal message for all mankind, has been ever receptive to the sincere convert to Judaism, though it has not for many centuries actively solicited converts through any organized program of proselytizing.

The door to Judaism is always open to the convert and once converted, Judaism makes no distinction between the person who is born into the Jewish group and one who embraces the Jewish faith through conversion.

However, there is some question as to whether one can convert in sincerity when the motivation is merely to please a prospective husband or wife, or where it is sought as a means of placating one's disgruntled prospective in-laws.

Can Love Conquer All?

Even where there is a conversion to Judaism prior to marriage, authorities in the field of marriage counseling of all faiths have raised serious questions about the wisdom of such marriages. Their concern is for the social adjustment and personal happiness of the partners of such marriages. They point to the statistics of the divorce courts which indicate that intermarried couples tend to have a higher divorce rate than couples who marry from the same religious background.

When a boy and girl contemplate intermarriage, the couple will feel that by virtue of the love they have for one another, they can avoid the short side of the odds and make a go of it. After all, isn't love a potent factor in overcoming disagreements and differences? Some people might even feel noble about the challenge of intermarriage. As one interviewed couple stated: "We don't think we should let religious prejudice interfere with love. What difference does religion make? After all, we're in love."

That opposites attract is true only in the field of physics and electronics. It is seldom true in human relationships. The more two people have in common the greater is the chance for happiness. The greater the differences, the greater their obstacles to mutual adjustment. Every marriage is a challenge, as the divorce rates indicate. Even where two couples may be from the same religious background, there is no guarantee of marital happiness. Where the differences are profound, there are greater sources for irritation and disagreement. There is a challenge to compatibility when a Boston blueblood marries the daughter of a Georgia sharecropper, beautiful though she may be. Sadly, every marriage carries the seeds of divorce. The odds may be against divorce, but the odds for divorce increase in direct ratio with the differences that exist between husband and wife.

Marriage is at best a most difficult human relationship — depending upon the mutual adjustment of two persons who have different feelings, habits, likes and dislikes. Therefore, other things being equal, those who come from similar backgrounds have a better chance for successfully living together than those whose backgrounds are dissimilar. This is not only true of religious backgrounds, but it is also true of economic, social and cultural backgrounds as well.

Ann Landers, whose column appears in many of our metropolitan newspapers, has this to say about intermarriage: "There is nothing undemocratic, narrow-minded or bigoted about parents who want a solid and lasting marriage for their children. Young people in love sometimes are blind to the truth that marriage is a difficult business of adjusting to another human being. The greater the area of understanding, the better the chance for a strong alliance."

If a man and wife are worthy, the Divine Providence abides among them; if not a fire will consume them.
—TALMUD: SOTAH

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ANIMAL INSTINCT

While waiting for the police to arrive, another fellow ran over to the scene of the accident.

"Are you a doctor?" pleaded the driver.

"Yes, but I'm afraid I cannot help you. I'm a veterinary doctor."

"That's all right," said the motorist. "I'm just a jackass to think I could do eighty-seven miles an hour and beat the train to the crossing."

TIT FOR TAT

He (offering some candy): "Here, darling sweets to the sweet." She: "Oh, thank you, and won't you have some of these nuts?"

UNEXPECTED

"How did you happen to hit the man?" asked the judge.

"I didn't," replied the driver. "I came to a stop sign and stopped. I motioned for him to go across, and he fainted."

GETTING EVEN

By RUTHIE

'Fess up, girls! How many times have you felt that no one loved you? For one thing, your husband doesn't give you the right time, let alone say something affectionate. Oh, you know his heart's in the right place. He's just too busy for "nonsense". If you finally are able to corner him and ask,

"Why don't you ever take me dancing? Why don't you call me cutie pie anymore?" he looks at you blankly and says he has enough on his mind.

The kids are another story. After you discover that cajoling or scolding them for some misdemeanor is of no avail, you use the "hurt" approach.

"If you loved your mother, you'd never aggravate her!"

"Aw, mom, you know we love you. Do we have to prove it all the time? So we don't make our beds! So we leave the dishes on the table! We don't have to use company manners. We love you. We feel comfortable with you."

Nu, go fight City Hall!

At times I've felt so frustrated, I wished I could dream up something, anything to scare them a little. Nothing serious, mind you, just something to shake them out of their complacency.

Well, the other day my opportunity arrived. I was overdue three weeks at the hairdresser's. First Freddy had the flu, then Janie caught it, afterwards Heather came down with it. What with a tight schedule including administering medicine, I didn't have time to breathe, let alone have my hair done. Each time I figured,

"I'll wait till next week!"

It seems that when a bug hits my family, it hits it good. The flu germ had to complete a full circle. Now Anne is in bed.

That was the last straw. I felt I'd **plotz** (burst) if my hair **weren't** washed and set. I had used already two cans of spray.

Anne or no Anne, I was determined to have my hair done. She's old enough to be left alone, and I told her I'd be back within the hour.

It felt so good to have someone shampoo my hair. My worries seemed to dissolve with the bubbles. All too soon I was out from under the dryer and was having my hair combed.

As I gazed into the mirror, I felt like Alice in Wonderland — strange. Something was happening, but what? The "hairdo" was the same.

Suddenly I let out a yelp! "Look at my hair!"

I had become gray! The effect was as though someone had sprayed my hair silver.

After the shock died down, I thought it looked quite sophisticated. But how did it get that way?

Marge, the proprietress, wasn't nonplussed at all.

"It's the hair spray you've been using," she said. "It contains too much alcohol and it finally stripped the color from your hair. Get the brand I use, it has more oil in it."

Just then a mischievous little devil reared its head.

"Let it go till tomorrow. I'll be back then and you'll fix it up."

The fact that Marge thought me nuts didn't bother me at all. I walked on air.

Softly I entered the house.

Anne called from her room, "Mommy, is that you?"

"Yes, dear, I'm coming up."

I stood for a moment in the doorway to create an effect. The poor thing nearly jumped out of bed. Deliriously she screamed,

"Mommy, how awful! Your hair is gray! What happened?"

"Nothing," I replied meekly, trying to keep the corners of my mouth from twitching. "I told you I'd turn white one day from aggravation!"

"Mommy, I love you. I'll do anything. Please don't get sick. I'll make the beds, do the dishes, I won't fight with anybody anymore."

She ranted on so incoherently, I almost relented. But no! I had my chance and I was going to make the most of it!

When the rest of the children came home from school, they took one look at me and stood gaping.

I went about my tasks unconcernedly. I could hear them whispering in a huddle. Oh, I know I was a stinker, but I felt so wonderful.

You should have seen Ned's face. After the initial shock, he began singing,

"When your hair has turned to silver,
I will love you just the same."

At first I could have clobbered him. I had expected him to be like a lost puppy. But then I thought,

"He really cares! It doesn't matter how I look, to him I'm beautiful!"

It was with a sigh of relief that I let them in on my secret.

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By BARBARA I. PEARL

YVES MONTAND, actor-singer, appearing this week, through February 3rd, at O'Keefe Centre

O'KEEFE PRESENTS "DO RE MI"

Through January 27th, one can wax hysterical from the antics of Phil Silvers and Nancy Walker in "Do Re Mi", book by Garson Kanin, presented by David Merrick at O'Keefe Centre.

The plot is a lot of corn, having been seen in various versions. Hubert Cram, our hero, never quite makes the grade. He continually seeks an "angle," much to the distress and exasperation of Kay, his wife. Finally he hits upon the jukebox business when he sees how successful John Henry Wheeler, a young snip, has become.

Give and take a few punches, Hubie reaches the top. He clothes Kay in finery, makes singer Tilda Mullen famous, flops and decides to start over again.

But—add Phil Silvers and there we get the quintessence of comedy. Mr. Silvers has refined his art to the minutest detail. His timing is perfect. Like dozens of other comedians, he oggles his eyes, flaps his hands, jumps crazily, sings sour. Yet, in the manner in which he goes through his paces lies the difference. He is Mr. Funny Man personified.

Nancy Walker, as Hubie's wife, matches Mr. Silvers, antic for antic. Just one glance at her facial distortions, just listening once to the inflections in her voice can make one roll with laughter.

Seth Riggs, who plays John Henry Wheeler, provides the delightful romance —interest with Nancy Dussault, as Tilda Mullen. Miss Dussault is a fine soprano. The tones of her voice are clear and true. Bern Hoffman, Paul Michael and David Burns lend Mr. Silvers sturdy support in their roles.

Cantor NORMAN SUMMERS Baritone - will be the soloist at the concert featuring Ernest Bloch's 'Sacred Service'

WALTER SUSSKIND — will conduct the Mendelssohn Choir and the Toronto Symphony Orchestra in performing Ernest Bloch's "Avodath Hakodesh" (Sacred Service) at the concert in celebration of the Jewish Music Month, Tuesday February 13, at Massey Hall.

Genevieve and Company Adorable

Herb Rogers has brought to Toronto Genevieve "From Paris With Love." This bundle of energy, with her entourage — including Luc Poret, Danny Carroll, Norma Doggett, Gus Viseur, Art Merrill — are appearing at the Royal Alexandra this week, through the 27th.

Much credit for Genevieve's repertoire is due Don Driver who wrote and directed the production. It was a pleasant surprise to find, for once, a French show not dripping with "ooh-la-las."

It took a little time for Genevieve and the orchestra to get together. Her voice was drowned out at first. Her entrance was nonetheless spectacular as she appeared wearing a sable coat under which shone a breathtaking apricot, rhinestone-studded (diamonds, more likely) gown.

But once everything was under control, the audience was more than appreciative through the end. Nor was there any lack of mirth.

Genevieve's medley of French songs were delightful. Her rendition of "Hi Lilli" was exceptionally nostalgic. Her normally husky voice rose soft and sweet. But she became her usual self again when she "gave out" with "Alouette" and insisted that everyone sing along.

Luc Poret displayed fine musicianship. He rendered many original compositions, accompanying himself with the ukelele. Mr. Poret's interpretation of "Granada" was particularly touching.

Norma Dogget and Danny Carroll supplied much of the comedy. Miss Doggett, as comedienne-dancer, is fantastic. Beautiful, supple, comical — she is a gal with potential.

"Duel Of Angels" At Hart House Theatre

Hart House Theatre's third production for the season is "Duel of Angels", currently showing through January 27th.

Well directed by Robert Gill, "Duel of Angels" (by Jean Diraudoux, translated by Christopher Fry) presents the French approach towards woman, good and bad.

The small town of Aix-en-Provence has been basking for a long time in the sunshine of love, mostly illicit. No one pretends to notice until one virtuous couple, Mr. Justice and Mrs. Lucile Blanchard, come to town. Then the fireworks begin. Upon those who have affairs Lucile sees vermin of all sorts crawling. She refuses to greet them, nor to acknowledge their existence.

Paola, who betrays her husband, Armand, stands up to Lucile. She points out to her the meanness of a too virtuous woman. Finally, with the aid of Barbette, Paola dupes Lucile. Through cunning and wile by the two, Lucile is led to believe that she was seduced by Count Marcellus, the town's handsome, number one, eligible bachelor.

Lucile, of course, is frantic. She hopes her husband will understand. When he thinks the worst, her only recourse is to take her life.

Though "Duel of Angels" has a message, basically it is sentimental slop, fairytale of another world.

1962 TORONTO U.J.A. PEOPLE AND EVENTS

For three successive Sundays, Leadership Meetings of the UJA Advance Gifts Division have chalked up record attendances in preparation for **The Leadership and Advance Gifts Dinner** scheduled for January 28th. Guests will hear Noel Zeldin's Report on the 1962 UJA Study Mission to Israel.

Accountants' Group held its "Shirt Sleeve" campaign meeting at the Northern "Y" recently and pledges received show a 20-40% increase. Leadership of the group in attendance were: **Barry Caplan, Ralph Fisher, Joseph Kerzner, Bernard C. Kurtz, William Seigel.**

U.J.A. Campaign Metropolitan Division has workers already lined up from organizations throughout the city, including synagogues, synagogue brotherhoods, B'Nai B'Rith Lodges, Jewish benevolent societies, landsmanshaften, the Zionist organizations and their affiliates.

The Automotive Division is still pacing the Campaign with three successful meetings already behind them. Leadership team consists of **Chairman Victor Van Der Hout, Sam Appleby, Syd Bearg, Adam Buck, Allan Glassman, Syd Greenwald, Harry Hennick, Donald Kirsch, Joe Lunenfeld, Stanley Paulin, Sam Shapiro, Abe Woolf.** Special assistance was received from **Meyer W. Gasner** and **Jack Van Der Hout.**

Divisional Chairman of Foods & Services, Archie Sopman is working under high pressure to get his usual stupendous number of cards covered before taking a long winter vacation. He promises to help wind up the Campaign on his return. A group of men planning a holiday in Florida are considering organizing a Toronto UJA Campaign this year in Miami.

A well organized program for this year's UJA campaign has already been set up by the **Women's Division. Co-chairmen Mrs. Morris Rotstein, Mrs. Morris Wilson** and **Mrs. John Van Der Hout** with **Special Advisor Mrs. Mildred Sobol,** launched the **Special Gifts** drive on Tuesday, January 23rd. It was attended by all chairmen and team captains. The **General Canvass Associate Chairmen Mrs. Wolfe Goldberg, Mrs. Gabriel Grushcow, Mrs. Henry Mulstein, Mrs. Irving Pearl, Mrs. Harry Shapiro, Mrs. David Sugar** and **Mrs. Morris Vigoda** were called together by **Chairman Mrs. Melvin Allan** for the third time and reported the near completion of their organizational structure of nearly 1000 workers. On January 25th, General Canvass Leadership met liaison members from major Jewish Women's Organizations. They discussed ways in which members' efforts could be utilized to their best advantage for general canvass campaigning.

JEWISH MUSIC MONTH

Hailed as probably the most outstanding Jewish Music Month event in North America this year, Toronto's renowned Mendelssohn Choir will be heard in Massey Hall Tuesday evening, Feb. 13, in a performance — for the first time in its entirety in concert here — of Ernest Bloch's famed "Avodath Hakodesh."

A galaxy of star musical artist-personalities will be featured at the concert, co-sponsored by the Choir with Canadian Jewish Congress and presenting also the noted Toronto Symphony Orchestra.

Conductor for the spectacular musical event will be Walter Susskind, internationally - distinguished musician-conductor - recording artist. Soloist for the performance of the Avodath Hakodesh (Sacred Service) will be Cantor Norman Summers, well known former Toronto singer now resident in the United States, and a graduate of the Hebrew Union College School of Sacred Music who will have his Carnegie Hall debut in a recital this April.

Rounding out the program, and as an additional contribution to the Jewish Music Month aspect, will be the performance of "Symphonic Ode" by John Weinzweig, one of Canada's most distinguished musicians, and of Max Bruch's "Violin Concerto" with Hyman Goodman, well known Toronto Symphony concertmaster, as soloist.

Rabbi Dr. W. Gunther Plaut, spiritual leader of Holy Blossom Temple, will be narrator for the Sacred Service performance. The Bloch composition, following the liturgy, is based on the Sabbath morning prayers. Texts are from the Psalms, Deuteronomy, Exodus, Isaiah, Proverbs and other spiritual sources used in the Prayer Book.

Mr. Weinzweig, who is Professor of Composition at University of Toronto and President of the Canadian League of Composers, composed his "Symphonic Ode" in 1959. The piece was included in the repertory of the Toronto Symphony for its last season tour in Canada and U. S., and was the Canadian composition selected for the Aspen Music Festival last summer by Mr. Susskind.

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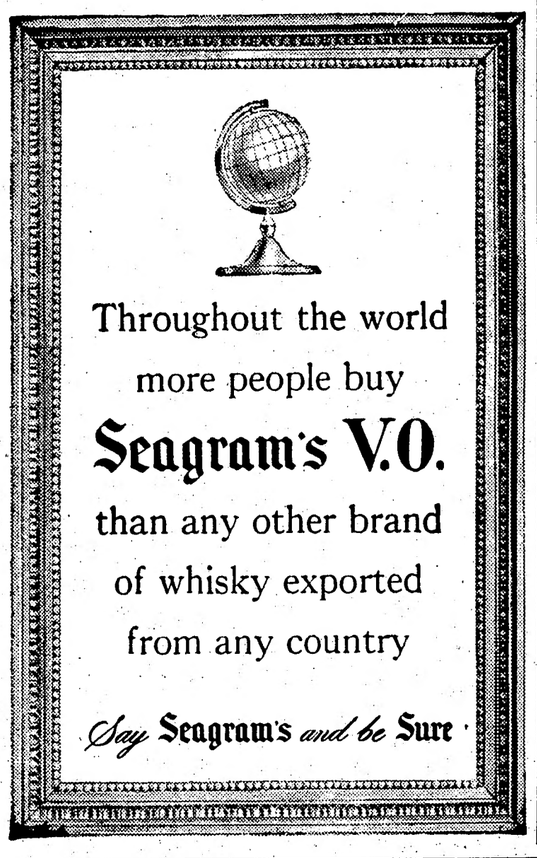

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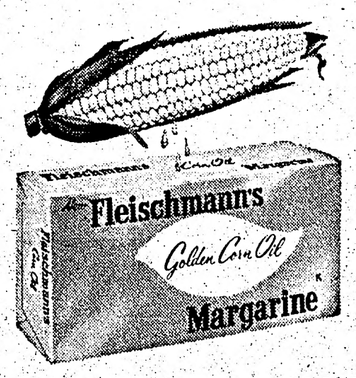

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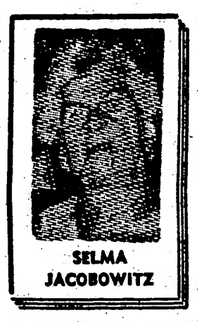

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Selma Jacobowitz, 84, New York City: "I play gin rummy. I win and I lose. In my youth, I lived in Berlin, Germany. Now there was a place! My activities now are bathing and nightclubs. And there is much pleasure in eating well and sleeping soundly. I'm here four years."

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By Helen Benjamin

FACES OF NEWCOMERS IN THE HOLY LAND

A JERUSALEM BEAUTY: Aviva Harat, a Yemenite

I never knew her name. I don't expect to meet her again. Yet I shall never forget how I stood at her side in the big plane with the pilot's voice coming over the loudspeaker: "Soon we shall land at Lydda airport." It was something of which the people of Israel can be truly proud.

Symbol of Broken Lives

I met her first at one of the transit centres operated by the Jewish Agency en route to Israel. She stood in the doorway of the old barracks, a gaunt figure, her white hair disheveled, her eyes strangely vacant, her bony hands clutching a scuffed satchel and a shapeless parcel tied awkwardly with bits of string. There was something impersonal in this erect, ill-clad woman as she stood there, a symbol of all the broken lives that have passed through this place on their way to Israel, to be healed and rebuilt.

Around her, a little group of immigrants had formed, conversing eagerly in a language I did not understand. One of them, a neat courteous man in his forties who turned out to be an engineer, acted as interpreter. The woman had come wih the morning's transport. Nobody knew anything about her and she seemed unable to give an account of herself. But for the second time in a few hours she was trying to leave the camp, muttering that she must go back to a certain street in a far distant town to see her son. She could not understand why the others tried to restrain her, insisting that it was only around the corner and she could easily walk there on foot.

Will Get Good Care

Dan, the burly young Israeli in charge of the camp, quietly led her back towards the dining room. "We have been getting quite a few of this kind within the past days," he explained. "I guess over there they are glad to get rid of them. They just hand them papers and put them on a train." Then, as an afterthought, he added: "Maybe we should be grateful. At least they will be getting decent care in Israel." I did not ask what "over there" meant, having already learned that all information regarding the origin of the immigrants is strictly off the record.

The woman followed Dan like a docile child. Maybe she thought he was her son. Maybe she had never had a son. Maybe he was dead. Maybe she had been mentally ill for a long time. Maybe she had broken under the strain which has brought younger and stronger immigrants close to breaking point. We would never know. All we knew was that somehow she was here, a piece of human flotsam in the great stream of immigration which carries the old and the young, the healthy and the sick. Fortunately, the healthy are in the majority.

There was no sense in trying to put her through the screening process and Dan just wrote a short notation on the list I was to take along to Israel: "Needs immediate care." Then I sat with her in the dining room until it was time to board the bus to the airfield.

Concern for Stranger

The sixty-odd immigrants were given seats together in the front of the plane. An older man, kind eyes behind horn-rimmed spectacles, volunteered to sit next to her. "There is nothing anybody can do," he explained, almost apologetically, "but as a doctor, you sort of feel you should take care of people. Besides, I know her language. She probably does not understand what one tells her, but the familiar sounds may make her feel more secure." I went back to my own seat, wondering how people who themselves had been through so much already and who now must be experiencing considerable anxiety over their future in a strange country, could be so thoughtful and concerned for a sick stranger.

The jets roared and we were on our way. Once in a while I got up and walked along the section where the immigrants were sitting. Each time I passed, the sick woman would reach out to clutch my arm or skirt, as if I was somebody in authority, and somehow wanted to draw attention to herself. In response I would place my hand on her shoulder and say in Hebrew: "Don't worry, it will be all right. Everything will be all right." I knew she did not speak Hebrew, yet it seemed the most appropriate thing to say. There was no promise that I, as an individual, could make to her. Her promise was Israel, the land where the language is Hebrew.

Only Country in the World.

When my watch told me that the "Fasten your seatbelt" signs would soon go up, I went forward to say a last goodbye to my fellow travellers. I stood next to the sick woman as the pilot's disembodied voice announced that we were nearing Israel, the only country in the world that will accept a mentally disturbed oldster without financial guarantees, without any questions, without knowing anything except that she is a Jew in need of a home. "Shades of Harry Golden," I thought. "It is about time somebody wrote 'Only in Israel'."

A NEW TREAT FOR TOURISTS TO ISRAEL

Jerusalem, (JCNS) The Israeli Tourist Corporation has decided to hold a festival of music, drama and dance in Israel from August 15 to September 10 this year.

The celebrated Russian composer Igor Stavinsky, Pablo Casals, and Sir John Gilgud, have already been named as participants.

Mr. A. Propes, head of the Tourist Corporation's special events department, said that the Bible would be the central theme of the festival. Israeli composers would be invited to write music on biblical subjects and Sir John would give readings from the Bible and from Shakespeare.

The events will take place in all three major cities, in Caesarea and in Kibbutzim.

It was also announced that the Second International Harp competition will be held in Israel next September, with 15 to 20 countries competing.

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THE HAMILTON TALMUD TORAH

A Hamilton Talmud Torah class at the Jewish Centre — Mr. Joshua Katz is in charge

A unique feature of the Hamilton Talmud Torah is that as the educational arm of the Council of Jewish Organizations it serves all segments of the Jewish Community.

The community has long sponsored a six-year course of extensive Hebrew and Religious studies, open to all Jewish children of school age. In this six year course of training, a child is taught to master the elements of Modern Hebrew — including reading, writing and speaking, and at the same time acquire an advanced knowledge of the Torah and a good deal of the Prophets.

The school has been commended by Dr. Klinghofer, educational Director of Canadian Jewish Congress, as the only afternoon Hebrew school outside of Toronto to include in its curriculum the study of Talmud in the form of Mishnah.

A significant increase in enrolment this year may be attributed to increased awareness on the part of Jewish parents regarding the importance of Jewish education, and the opening of an extension branch in the West-End section of the city where a large part of the Jewish population now resides.

The school enrolls approximately 200 pupils between the age of 7-14 and has a record number of 15 students prepared for graduation this coming June.

Whereas the staff members lay the ground work for progress in learning, the pupils themselves are responsible for many activities, such as providing leadership at the Junior Services in the various Congregations, decoration of class rooms with material of Jewish Conkut, assistance in the school's library and providing the talent for the various programs focused around Jewish Holidays.

HAMILTON YOUTH COUNCIL

"Youth of Today-Leaders of Tomorrow" will be the theme of the Hamilton City Youth Conference to be held at the Y.M.C.A. and the Jewish Community Centre on February 3rd.

Meetings and workshop will be held throughout the day at the Y.M.C.A. A dinner and dance in the evening at the Jewish Community Centre will wind up the event. Many prominent local and out-of town educators and group workers will be present to serve as discussion leaders.

The Jewish Community Centre will be represented by a contingent of 20 young men and women with Gordon Garshowitz as official delegate.

OAKVILLE HOLDS IMPORTANT MEETING

From left to right, Rabbi Stuart Rosenberg, Mr. Victor Wise, President, Mr. Leon Krym, Spiritual Leader, and Dr. R. Nessim.

The Beth El Congregation of Oakville recently held a reception in honor of Rabbi Stuart ROSENBERG, at the community Synagogue. After greetings by the President, Mr. Victor WISE, the distinguished Rabbi addressed the Congregation, stressing the importance of the Synagogue in Jewish history and its role in developing Jewish culture and learning. He praised the Oakville Congregation for the efforts to build and maintain their Synagogue and School and urged them to continue their good work.

Rabbi Rosenberg was then thanked by Mr. Marvin ENGLISH, Chairman of Education.

ISRAEL AND MOSCOW

(Continued from page 1)

The Trud article was the first time the Leningrad case had been linked to Israel, but Soviet sources said at the time of the trial that Yakov Sharett, diplomat son of former Israeli prime minister Moshe Sharett, had been implicated. Mr. Sharett was expelled on charges of espionage, which were denied by Israel.

The Leningrad court handed down sentences of from four to twelve years. But Tass, the Soviet news agency, denied at the time that the trial was part of an anti-Semitic campaign. It said Western reports of anti-Jewish actions in Russia were an insult to the "honor and dignity of hundreds of thousands of Soviet Jews who work in all branches of the national economy and culture".

The Trud article depicted Israel as a virtual U.S. satellite.

"Being completely dependent economically and politically on the U.S. imperialists, the Israeli Zionists have completely subjected their foreign and internal policy to the interests of their trans-Atlantic masters", it said.

The Zionist organizations and parties of Israel have essentially turned into branches of the American intelligence service", it asserted.

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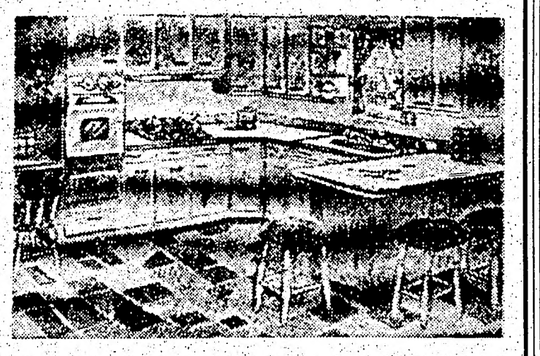
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B'NAI B'RITH VICEROY READING CHAPTER Members who hosted visitors to Israeli Art Exhibit opening at Hamilton's Jewish Community Centre, Sunday, January 14th. Left to right - Mesdames Sam Steinberg, Morris Lieberowitz, (convenor), Harry Michaels, Frank Rubinstein, (President), Harry Milgrom, Albert State, Aaron Papernick, Noah Torno.

Hamilton Chapter of B'nai B'rith

The Hamilton Chapter of B'nai B'rith is upholding the B'nai B'rith tradition of dedication to humaritarian services. In addition to regular visits to the Institute for the Blind, Chedoke Hospital, work with retarded children and others a recently adopted endeavor is the sale of medic-alert life-saving bracelets.

The forthcoming event of the Chapter is the Donor Dinner to be held on February 20th at Adas Israel Synagogue. This affair has always been one of the season's highlights, and "the 1961 event will top all," say Donor Chairman, Rose Cohen.

TORONTO CALENDAR

Friday, January 26th

12.00 noon. New Mount Sinai Hospital, Executive Committee Meeting.

Saturday, January 27th

8.30 pm. Yiddish Culture Council, The Quest for a National Jewish Culture — J. Glattstein.

Monday, January 29th

Afternoon and Evening

Toronto Hadassah, Chapter meetings.

12.15 pm. Jewish Family and Child Service Committee on the Aged.

8.15 pm. United Jewish Welfare Fund, Leadership Development Program

8.30 pm. Holly Blossom Temple Brotherhood Forum Series.

Tuesday, January 30th

12.15 pm. United Jewish Welfare Fund, Executive Committee Meeting.

1.00 pm.—3.00 pm. National Council of Jewish Women, Toronto Section, Music Group Meeting.

6.30 pm. Toronto Pioneer Women's Organization Donor Dinner.

8.00 pm. Jewish Family and Child Service Group Counselling Meeting.

Wednesday, January 31st

12.15 pm. Canadian Jewish Congress and B'nai B'rith Joint Community Relations Committee Meeting.

1.00 pm. Toronto Women's ORT, Inner Executive Committee Meeting.

6.00 pm. Associated Hebrew Schools, Executive Dinner Meeting.

8.30 pm. Toronto Zionist Council Meeting.

8.30 pm. Doctors Hospital Women's Auxiliary Gen. Meeting.

Toronto Zionist Council

Controller Philip G. Givens, Q.C., president of Toronto Zionist Council, has announced that the next Council meeting to be held on Wednesday, January 31st, 8:30 p.m., in the Zionist Centre, will celebrate the Festival of **Tu B'shvat.**

The main feature of the evening will be a special quiz program on **Tu B'shvat** and general Zionist information.

Quiz master will be **Max Goody,** vice-president in charge of Education Program of the Central Division ZOC, assisted by **Louis Lockshin** and **Leon Pape,** J.N.F. presidents of Ontario and Toronto respectively, anr **Harris D. Gulko,** executive director of the Jewish National Fund.

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Toronto Synagogue News

TEMPLE SINAI CONGREGATION MARKS JEWISH MUSIC MONTH

Temple Sinai Congregation will present a five-concert festival marking Jewish Music Month. These programs will take place following Friday evening services, from January 19th through February 16th. The schedule of concerts are as follows: **Friday, January 19th,** Temple Sinai school choirs under the direction of **Joan Davidowitz** and **Michael Cowan; Friday, January 26th, Morry Kernerman,** violinist, and **Leo Barkin,** pianist; **Friday, February 2nd,** illustrative talk on **"The History of Jewish Music"** by **Tova Diamond; Friday, February 9th,** program of chamber music (String quartet — **Morry Kernerman** and **Josef Sera,** violin, **Stanley Solomon,** viola, **Isaac Mamott,** cello); **Friday, February 16th,** the Temple Sinai Glee Club presenting a cantata, "The Promised Land", by **Julius Chajes** under the direction of **Edith Narvey.**

HOLY BLOSSOM AGENDA

Rabbi Arthur Brodey, Executive Director of Women's ORT, will be the guest at Friday's evening services at Holy Blossom Temple, on January 26th. Rabbi Brodey will speak on the subject, "Human Confrontation —Machines or Human Beings?"

Under the chairmanship of **Mr. Milton Cadsby,** the Board of Trustees has recently approved the creation and formation of The Social Action Committee as a Committee of Holy Blossom Temple. It is the intention of the Committee to initiate study projects and to present one or more day-long seminars this season, to which the membership will be invited. It will make detailed studies of communal problems and present the facts which have thereby been obained to the membership for thir information. Secretary is **Mr. Stephen Borins.**

The Young Marrieds Group will meet on Sunday, January 28th, at 8:30 p. m., in the Library. **Mr. Heinz Warschauer** will be the guest for the evening.

Holy Blossom Temple Brotherhood Forum Series will present **Drew Pearson** on Monady, January 29th, at 8:30 p. m., in the Temple Sanctuary. His topic will be: "Are We Drifting Into War?"

MACHZIKI B'NAI ISRAEL BROTHERHOOD

Machziki B'nai Israel Brotherhood held its breakfest meeting on **Sunday, January 14th, Julius Sokoloff,** president of the Bialik Hebrew Day School, spoke on the topic, "The Necessity of a Jewish Education For Our Children."

Cantors G. Woolf and **I. Hammerman** rendered selections.

Mel Goodman, Edward Green and **B. Mest** were among the guests. **Julius Marcus** presided at the meeting, which was convened by **Alex Mest.**

BETH RADOM CONGREGATION

Ceremonies marking the opening of the **Beth Radom Congregation** took place on Sunday, January 21st, at 10:30 a.m., in the **Clanton Park Synagogue.**

Following the services, congregants and members of the **Radomer Mutual Benefit Society** proceeded to the new premises at 18 Reiner Rd. There the services continued, conducted by **Cantor Moses Rontal** of Chicago, Ill.

Among the guests attending the banquet in the evening were: **Vernon Singer, M.P.; Alan Grossman, M.P.; Councillor Irving Paisley; Controller Philip Givens; Reeve Norman Goodhead; William Allen,** Chairman of Metropolitan Toronto.

Officers of the Beth Radom Congregation are: **Samuel Wilkes,** president; **S. Rosenbaum,** 1st vice president; **E. Schopp,** 2nd vice president; **S. Kates,** financial secretary; **A. Nisker,** recording secretary; **A. Glass,** Treasurer; **A. Giverts** and **L. Rosenberg,** trustees.

BETH TZEDEC SISTERHOOD

Beth Tzedec Sisterhood will hold its first annual **Oneg Shabbat** and **Havdalah Service** on Saturday afternoon, January 27th at 4:15 p. m.

Beth Tzedec Youth Congregation plans an exchange weekend shortly with the **Shaar Hashomayim Synagogue** of Montreal. A program of religious activity and fraternizing with fellow teens in a synagogue environment is being stressed.

KIWANIS CLUB DINNER MEETING

Within the framework of the Public Relations program of the Central Division, Zionist Organization of Canada, **Dr. George J. Liban,** executive director, was guest speaker at a dinner meeting of **Rexdale Kiwanis Club,** on January 17th.

Dr. Liban's topic was, "The Lessons of the Eichmann Trial."

TORONTO OBITUARIES

ALPERT, John. On January 19th, late of 345 George St.

WOLK, Bessie. On January 16th, late of 1303 Wilson Ave.

COHEN, Baby Steven. On January 15th, late of 1305 Wilson Ave.

DINGER, Rachel. On January 17th, late of Kipling Acres.

GELBSTEIN, Martin. On January 17th, late of 3892 Bathurst St.

GELMAN, Lucille. On January 18th, late of 19 Wigan Cres.

GINSBERG, Nathan. On January 18th, late of 21 Burncrest Dr.

ISENBERG, Hyman. On January 16th, late of 170 Huron St.

MULLER, Samuel. On January 17th, late of New York City.

PEARL, Jack. On January 19th, late of 1654 Bathurst St.

ROSEN, Abraham, On January 18th, late of 191 Major St.

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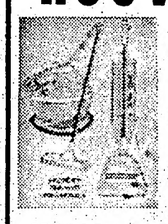
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DR. WEISS GUEST SPEAKER AT SHAAREI TEFILLAH WEEK-END

The Shaarei Tefillah Week-End will be held on Saturday, January 27th and Sunday, January 28th. Guest speaker will be Dr. Samson R. Weiss.

Dr. Weiss is the executive Vice-President of the Union of Orthodox Jewish Congregations of America.

Born and educated in Europe, Dr. Weiss received his rabbinical diploma from the famous Yeshivah of Mir. He served as the Dean of the Hebrew Department of the Jewish Teachers College in Wurzburg, Germany prior to his arrival in the United States in 1939. His first position in the U. S. was as Professor of Codes at the Rabbinical Academy New Israel in Baltimore, Md. He later accepted a call to the Detroit Talmudical Academy, Yeshivath Beth Yehuda.

In 1944, Dr. Weiss came to New York City as Rabbi of Congregation Orach Chaim and to organize Torah Umisorah, a national association dedicated to the establishment of Hebrew Day Schools. Subsequently he established the Young Israel Institute of Jewish Studies, which under his leadership quickly developed into the largest Jewish adult school in the United States. In 1947, in addition to his Directorship of the Institute, he was appointed National Director of Young Israel and served in both capacities until his appointment with the Orthodox Union in 1956.

Mainly About Women (continued from page 4)

Gerald Schwartz Memorial Hall of the synagogue. A skit was presented, written, produced and directed by **Mrs .Goldie Yarmouth.**

Among the guests were residents of the **Jewish Home for the Aged.**

Rabbi David Monson delivered the opening prayer.

Seated at the head table were: **Mrs. Abe Granatstein,** president; **Mrs. Roy Yarmouth,** vice-president; **Mrs. Max Walderman,** vice-president; **Mrs. Sam Silverstein,** immediate past president; **Mrs. Auble Morris,** honorary president; **Mrs. Marvin Daniels,** recording, secretary; **Mrs. Ben Winbaum,** corresponding secretary; **Mrs. William Feldman,** administrative secretary; **Mrs. J. Swadron,** financial secretary; **Mrs. L. Friedman,** dues treasurer; **Mrs. William Mandel,** comptroller; **Rabbi David Monson** and Mrs. **David Monson,** chaplain.

● **Bruria Chapter, Mizrachi-Hapoel Hamizrachi,** presented **Mrs. T. Greenblatt** both with a golden book certificate to mark her service to the club and J. N. F. certificate in honor of the birth of her grandaughter, Miriam Tova.

The presentations took place at a meeting in the Centre, 86 Vaughan Rd., on Tuesday, January 16th. **Mrs. I. Kelner** presided.

The hostess, **Mrs. H. Weiner,** was assisted by **Mrs. S. Orfus** and **Mrs. I. Aufgang.** A raffle donated by **Mrs. Kelner** was won by **Mrs. S. Orfus.**

* * *

● **Sha-Aron Chapter, B'nai B'rith** sponsored a bingo on Wednesday, January 17th. in the North Toronto Memorial Gardens. Conveners were: **Mrs. Stanley Urowitz** and **Mrs. Mel Glass.**

A. HORN ELEVATOR COMPANY LIMITED
ANNOUNCES APPOINTMENTS

Mr. Robert Lindegger and Mr. Bert Mann as Vice-Presidents Mr. Lindegger is Vice-President in-charge of Engineering. Mr. Mann is Vice-President in-charge of Sales Administration.

WHY WAIT FOR SPRING ? DO IT NOW

● WITH A HOME IMPROVEMENT LOAN

Home Improvement Loans are available through your bank under the National Housing Act for alterations and repairs to the exterior or interior of a home and for a wide variety of other improvements. You may borrow up to $4,000 with up to ten years to repay. These loans are also available to the owners of rental properties.

● WITH A FARM IMPROVEMENT LOAN

Farm Improvement Loans, backed by the Dominion Government are available from your bank—up to $7,500 at five per cent simple interest and up to ten years to repay.
These loans cover the purchase of all types of farm equipment and improvement to the farm house and farm buildings.

● WITH A SMALL BUSINESS LOAN

Enquire about Government-backed loans for improvements to small business establishments through the chartered banks - up to $25,000 and up to ten years to repay.

For advice and assistance, call your local National Employment Office

Issued by authority of Hon. Michael Starr, Minister of Labour, Canada

HOW YOUR UJA GIFT WAS SPENT LAST YEAR

Each $100 allocated was spent as shown below

Israel, Overseas and Refugee Relief

United Israel Appeal	$43.65
United Jewish Relief Agencies	10.77
— in conjunction with Joint Distribution Committee — World ORT Union, Organisation Secour des Enfants, Alliance Israelite Universelle, Ozar Hatorah, United HIAS Service, World Jewish Congress, Jewish Telegraphic Agency, Jewish Immigrant Aid Services, Ezras Torah Fund, Passover Relief in Israel, Local Toronto Relief Service to Immigrants Jewish Family and Child Service, Jewish Vocational Services,	
Canadian Jewish Congress	*3.77*
Bureau of Jewish Education	*16.75*
Administration and Services to all affiliated subsidized and non-subsidized schools	
Subsidized Schools:	
Associated Hebrew Schools: Day School, Kindergarten, Brunswick Talmud Torah, Shaarei Shomayim Talmud Torah, North Bathurst Talmud Torah, High School,	
Eitz Chaim Schools: D'Arcy Talmud Torah, Burnside Talmud Torah, Viewmount Talmud Torah, Kindergarten, Day School;	
Bais Yehudah Talmud Torah	
Beth Sholom Talmud Torah,	
Borochov: School, Kindergarten, Mittleshule;	
Jewish National Workers Alliance: School Kindergarten;	
Workmen's Circle,	
Yeshivah Shlomei Emunei,	
Beach Hebrew,	
Beth El,	
Teacher's Pension Fund Contributions.	
Jewish Immigrant Aid Services Of Canada	*1.32*
National Services, Local Services.	
Community Building Fund	*7.65*
North Toronto Branch Y. M. - Y. W. H. A., Jewish Home for the Aged, Associated Hebrew Schools, Eitz Chaim Schools, Jewish Community Services Building	
Educational, Cultural and Religious Institutions	*3.03*
Canadian Friends of the Hebrew University, Canadian Technion Society, Weizman Institute of Science, Canadian Friends of the Bar-Ilan University, America-Israel Cultural Foundation, Jewish Theological Society of Canada, Canadian Friends of the Yeshivah University, and others.	
B'nai B'rith Hillel Foundation at the University of Toronto	*.74*
Jewish Public Library	*.47*
Social Planning, Community Organization and Coordination	*5.09*
Miscellaneous Local Needs and Services	*1.11*
Campaign Administration and Expenses	*6.65*
including interest on Bank Loan	
	$100.00

The 1961 United Jewish Appeal Campaign did not yield the full amount required to fill all local and non-local needs. Allocations exceeded funds available for distribution by $63,000.

To meet all the committments of the United Jewish Appeal in 1962, more than $3,100,000 must be raised.

HOLY BLOSSOM TEMPLE BROTHERHOOD
FORUM SERIES
PRESENTS
MONDAY, JANUARY 29th — 8:30 P.M.
DREW PEARSON
"Are We Drifting Into War?"
Tickets $3.00 At The Door Or The Temple Office
HOLY BLOSSOM TEMPLE
Bathurst & Avenue Road

Shaarei Tefillah Weekend
TO REMEMBER
DR. SAMSON R. WEISS Guest Speaker
●
Saturday Jan. 27th
Services 9 a.m.
TOPIC:
"THE ETERNAL VOICE"
Sunday, Jan. 28th,
Services 9.30 a.m.
TOPIC:
"IS ORTHODOX UNITY POSSIBLE".
●

Sunday Evening January 28th,
BUFFET DINNER AT 6.30 P.M.
LECTURE 8.30 P.M.
Topic; "Halacha And The Modern Jewish Community".
PUBLIC CORDIALLY INVITED